Theological Magazine

of the

Evangelical Synod of North America.

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GREETINGS

For fifty-six years the Theological Magazine has endeavored to serve its many readers by means of most valuable articles from eminent theologians for the special benefit of ministers, students and lay men of discernment.

During these past years a number of changes have taken place, the most pronounced being the change from the German name "Magazin fuer Evangelische Theologie und Kirche" to its present English name. But the contents still consist of scholarly studies in both languages. Of the many complimentary expressions received from our readers we quote but one:

> **"According to my judgment this magazine is edited with great ability and is especially adapted to the needs of denominations of German descent."**
>
> **Prof. Philip Vollmer, Ph.D., D.D.**

Professor Vollmer, formerly of the Reformed Church, was, until recently, Professor of New Testament Interpretation and Sociology at Eden Seminary.

If you are not already a subscriber to the Theological Magazine, kindly examine this copy carefully. We feel that your subscription—only $2.00 per year—will be forthcoming by return mail. The Magazine appears every second month, 6 numbers in the year.

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PROSPECTUS

OF THE

Theological Magazine

FOR 1929

Evangelical Synod
of North America

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Dear Brother:

Two years ago we found ourselves compelled to give the English first place in the Magazine. The trend of the times seemed not only to justify but to demand such a change. Nevertheless we took that step not without fear and trembling. And the consequences showed that we had feared and trembled with good reason. Quite a number of our German readers—some of them of long years' standing—were grievously offended and parted company with us. Still we were not shaken in the conviction that we had done the right thing. It is to some of us a painful observation to see that the German language has been losing ground steadily since the Great War. But painful as this situation is to most of the older people amongst us, we must face the facts and adjust ourselves to a changing environment. It must be our main concern to serve our younger clergy, and we can reach them only with the language of the country. It may very well be that many of them respond to our efforts but slowly or not at all. Still there ought to be no hesitancy on our part to do all in our power to meet all their natural and legitimate demands.

Besides, the German department of our periodical has not been neglected. In the articles of the text and in the editorials, we have given the German and the English equal consideration. It is, therefore, our hope that we may regain the affections of those who have left us for a season, and will soon have them again on our subscription list.

We are living in a time of church consolidation. Denominational barriers are becoming lower from year to year; kindred bodies are drawing together, and unite. This tendency is observable not only in the English churches but also in the churches of German ancestry. The Lutherans feel the stirring of the wind in the tree tops. One of the latest movements in this branch of the Protestantism of our country is the coming union of the Ohio, Iowa and Buffalo Synods.

Our own Synod, in whose program the Union idea has had a vital position from the beginning, is feeling its way towards a closer relation with the Reformed Church, and perhaps with other bodies. This number of the "Magazine" is going into the hands of many Reformed pastors. We hope it will find friends there and make its contribution to the cause of bringing our churches together in spiritual and, finally, actual union.

We can announce a rich and varied theological fare for the coming year. Of course as time passes on we expect a great many articles

to come from sources we don't even dream about just now; but the program so far pledged is as follows:

Professor Dr. H. R. Niebuhr writes on "Christianity and the Industrial Classes" and on "Dominant Trends in 19th and 20th Century Theology."

Professor Dr. Phil. Vollmer on: "Social Preaching, How Is It to Be Done?" and on "Shall the Church Be in Politics?"

Professor Dr. John O. Evjen, of Hamma Divinity School, will write on "The Universal Priesthood and the Christian Ministry" and on "The Evangelical Conception of Ordination."

Professor John Biegeleisen on "Jesus in the Image of Man" (A Review of Lives of Christ old and new).

Rev. J. B. Markward, D.D., of Springfield, O., on "Essentials of a Christian Ministry."

Rev. H. J. Schick, S.T.D., on "Modern Bible Translations and their Problems."

Rev. H. Vieth on "Fundamentalism and Liberalism."

Rev. Theo. L. Haas on "the Creation Story and our Christian Faith."

Professor Dr. R. H. Grützmacher von Wiesbaden, unser alter und bewährter Freund, liefert eine Artikelserie apologetischer Natur, wie folgt: 1. **„Naturwissenschaft und Schöpfungsglaube,"** 2. **„Erhaltungs-, Vorsehungs- und Wunderglaube,"** 3. **„Seelen- und Unsterblichkeitsglaube,"** 4. **„Christentum und Geschichte,"** 5. **„Christentum und Erkenntnistheorie,"** 6. **„Christentum und Metaphysik."**

Professor W. Petersmann liefert zwei Beiträge: 1. **„Was ist das Wesen des Heils?"** 2. **„Grundzüge der Theologie."**

Pastor G. F. Schütze, S. T. M., behandelt die Frage: **„Braucht die Kirche ein Bekenntnis?"**

Pastor Ed. Schweizer, der Nestor unsrer Geistlichkeit, schreibt über: **„Die Parusie Jesu Christi — die Hoffnung der Christen."**

And now permit me to hope that if you are already a reader you may become a more enthusiastic one from number to number, and if you are not as yet that you may give us a fair trial for at least a year. With best wishes and fraternal greetings.

I am yours sincerely,

H. Kamphausen, D.D., Editor

Cleveland, Ohio, December, 1928.

HOW TO PREACH THE SOCIAL GOSPEL

By Professor Philip Vollmer, Ph.D., D.D.

I receive numerous inquiries from ministers for information about sermon books and other homiletical material on the "social gospel." These requests seem to reveal the encouraging fact that an increasing number of our pastors desire to preach to their people the full gospel of Christ, including its application to the social conditions of life. But when attempting to answer these requests, one is confronted with the discouraging fact that there is little homiletical material on the social implications of Christ's gospel on the book market. We have good material in great abundance explaining the nature and stressing the duty and urgent need of preaching the social aspects of the gospel. We also have a great mass of books, pamphlets, leaflets, tracts and articles in periodicals containing precious material on the contents of the social gospel. We have collections of sermons which are pervaded by a generally progressive spirit and which contain also a complete sermon here and there, or parts of sermons, stressing the social application of the gospel. The Sunday school helps of almost all denominations offer excellent material on the same subject. But, as far as my knowledge goes, there is almost no sermon collection on the market which as a whole purposely aims to bring out in strictly exegetical and homiletical form the social contents of preaching texts. What our preachers are especially in need of is a good commentary on the Bible, or at least on the New Testament, which on principle and by clear intention would make easily available the great treasures of social gospel truth scattered throughout the above mentioned literature. The reason for this lack is, in the words of W. Rauschenbusch, "the fact that the men who write good commentaries are eminent theologians, who, like other eminent thinkers, live in the social environment of wealth and to that extent are slow to see the full truth." The individualistic conception of religion is so strongly fortified in theological literature that its monopoly cannot be broken in a hurry.

Guiding Principles of Preaching the Social Gospel

In view, therefore, of the scarcity of sermon material on the social gospel, and in response to frequent requests, it is my intention to present in this essay a few specimens of my own sermon outlines, and thus give in this concrete manner, rather than abstract definitions, an answer, as I understand it, to the question under discussion of *how* to preach the social gospel. Before doing so, however, I wish to remind the reader of some of the chief principles which should guide us in preaching the social gospel.

1. Because of the persistent misunderstanding of the phrase "social gospel," let it be clearly understood that by it we do not mean *another* gospel besides that contained in the New Testament, for there is only one (Gal. 1: 6). The term does not signify any of the socialistic theories, nor any system of rules concerning mere social service, nor suggestions for political reforms, etc. The phrase was coined to stress the idea that the spirit and the teaching of Christ's gospel on love, service, sacrifice, righteousness, brotherhood, peace, etc. should not only be applied to the life of the individual but also to the social groups with which the Christian may be connected, such as the family, the school, the church, the state, the press, the courts, the employer's associations, the Chambers of Commerce, the lodges and fraternities, the labor unions, the political parties, etc. For, in the words of W. Rauschenbusch, "Religion is the hallowing of all life, and its health-giving qualities are always impaired if it is denied free access to some of the organs through which it fulfils its functions. (See Vollmer, "What is the Social Gospel?")

2. Let us remember that the word "social" is a comprehensive term of wide application. Hence, by preaching the social gospel we do not mean the application of Bible principles only to political and economic affairs. The phrase implies that all preaching, on whatever subject or text, should be socially oriented; that is, it should be pervaded and saturated by the Christ spirit of love in its most comprehensive meaning. So whether the sermon treats of God and His attributes, or of the person and work of Christ, or of the Church and the sacraments, or of sin, repentance and justification by faith, etc., the bearing of the text on some of the social affairs of life must form an element of the sermon if the preacher understands his text well and knows the spirit of the times. In short, the problem of preaching the social gospel resolves itself into the question of personality, as to whether the minister is a narrow individualist or a socially oriented person; that is, whether he has a clear idea of Christ's teaching on the Kingdom of Good and strongly believes in it. For, in the words of Goethe's "Faust": "Wenn ihr's nicht fühlt, ihr werdet's nicht erjagen"; but: "Out of the abundance of the heart the mouth speaketh." (Matt. 12: 34).

3. Effective social gospel preaching requires sound exegetical Bible study. Traditional exegesis has so persistently individualized the Bible that it takes unusual efforts to dig through to the true interpretation and legitimate homiletical application of many a preaching text. Take for example Isa. 1: 17, "Though your sins be as scarlet, they shall be as white as snow—". The context shows that these words are addressed to the nation as a whole, promising

the people pardon and economic prosperity if they will repent of their political and social wrongs. Yet most preachers apply this and hundreds of other texts exclusively to the life of the individual.

Another caution is necessary in this connection. In using texts from the Old Testament it is highly important to observe the generally accepted New Testament principle that only so much in the Old Testament is binding on the Christian as may be confirmed by the New Testament (Matt. 5: 21-44,—Rom. 10: 4, Heb. 1: 1-3). Thus, for example, Old Testament texts calling Jehovah a "man of War," or upholding slavery and polygamy, or condoning human sacrifices and war atrocities, or prayers for the destruction of one's enemies, etc. must never be used in Christian teaching as standards for the social life of today, because they are superseded by Christ's teaching contained in the New Testament (Luke 9: 55).

In this connection we would further suggest to the up-to-date preacher: (1) a careful revision of his old time pulpit phraseology; (2) a re-study, by the help of scientific Bible dictionaries, of New Testament conceptions, such as "Kingdom of God," "lost" and "saved", etc.; (3) a thorough scrutiny of quotations from literature, especially from Christian hymns. In availing themselves of their poetic license, our hymn writers have introduced many non-Biblical ideas into some of our most popular sacred songs. For example, one of our most beautiful songs, based on Rev. 21 and 22, sighs: "O City Fair Jerusalem on high, Would God I were in thee" etc.; and yet those Bible passages, in harmony with others, teach just the opposite. They plainly express the idea that the "holy city," being a symbol of the rule of God in the affairs of men, is to come down to us on earth. These two chapters express in poetic form the petition in the Lord's Prayer: "Thy Kingdom come down on earth."

4. A successful preacher of the social gospel should cultivate strong faith in the sense of hope, optimism and idealism. The outlook and promises of the Bible, as well as the achievements of the church in the past, should strengthen our faith in the realization of our Christian ideals for individuals, groups and nations. Pessimism has too strong a hold on many Christians. Whenever a progressive movement is advocated, immediately some say: "idealism." Of course it is. But what is the matter with idealism? What really is idealism? Do one tenth of those who use the phrase so glibly know its true meaning, the part it has played in the world? The worthy interpretation of an ideal is that it embodies a great idea, a conception of the imagination. Where would the human race be were it not for the ideals of men? It is idealists, in the large sense, that this old world needs today. Its soil is sadly in

need of new seed. All the prophets were idealists; so were Jesus, Paul, Luther, Zwingli and all great men. Greatness is simply impossible without idealism. If we ministers had more idealism, our churches would be stronger. Washington was decried as an idealist. So was Jefferson. It was commonly remarked of Lincoln that he was a "rank idealist." Morse, Watt, Marconi, Edison,—all were at first adjudged idealists. We say of the League of Nations and of the Kellogg Anti-War treaty that they advocate ideals, and we use the term in a derogatory sense. But that was exactly what was said of the Constitution of the United States. "Insanely ideal" was the term used of it. "Where there is no vision, no noble ideals, the people perish." (See "The Americanization of E. Bok").

5. The preacher of the social gospel must limit himself to his specialty. As a rule, it is not his business to tell the people how to run their businesses or whom to elect as officials, etc. His specialty is to lay down the Biblical principles of right living and apply them to all the social aspects of life. The method and spirit in social gospel preaching have much to do with a minister's success. Sharp denunciation, severe language, insulting insinuations, inaccurate statements, a scolding voice, etc., will defeat the best purpose. The old proverb: *"Fortiter in re, sed suaviter in modo"* (Strong in matter but conciliatory in method), has helped many a minister to great success, as history and present experience show. Many of the objections to social gospel preaching are directed to our poor methods of presentation rather than to the truths presented. Good and sensible preaching on the questions of the day will increase church attendance, especially on the part of men most of whom dislike milk-and-watery preaching. Wide reading on the part of the preacher is an essential to forceful and clear preaching. Concrete illustrations (not "sweet" stories), especially quotations from high class literature, should be copiously used by the preacher of the social gospel.

Concrete Illustrations of How to Preach the Social Gospel

I.

The Christmas Message of Old Has the Same Effect Today

Text: Luke 2: 10-11

1. *It sweeps fear out of the believer's life.—"Be not afraid."*

The world is filled with a thousand fears which make life miserable—fear of poverty, of the future of one's children, of war, of sickness, of death, etc. (Illustrate).

Firm belief in the fatherhood of God relieves anxiety. (Show how?)

2. *The Christmas message stresses joy and happiness.* "I bring you good tidings of great joy." Literally: "I bring you an "evangel," a gospel (from "God" and "Spel" news). The tenor of the Christmas season in our hearts, in family, church and society, should be joy, not only noisy hilarity, but deep-seated happiness.

The reason why this news is termed "good" is given by our Lord in the phrase, "Gospel of the Kingdom;" that is, the news proclaimed is so good because it tells the world that the time has come when it has pleased God to send His Son into the world for the purpose of establishing in the hearts of men and among all human relations the rule of God.

This Christmas joy is meant for all the people. Do not encourage personal or family selfishness. Remember, and encourage your children to remember, not only your friends by "exchanging gifts," but also the poor, the sick and others. Our extensive Christmas charities show that the world is making progress in kindness. "White Christmas." In some countries even the animals are made to feel the joy of Christmas. (Concrete illustrations on all these points).

3. *The Christmas message stresses the deepest of the Christmas joy.* "There is born unto you a Saviour." According to Matt. 1: 21 the child was called Jesus" (Greek form of the Hebrew name "Joshua") because he "saves". (Read up in a Bible dictionary on each of the four names of Christ used in the Christmas story: Jesus, Christ, Saviour, Lord and illustrate.)

"Saving men" does not only mean to assure them of heaven after death, but to liberate them from sin and its miseries, here and now, and to infuse love to God and to man into their hearts. Christ's saving work must extend to the various social groups, such as business, industry, school and home. This is what is meant by the "social" gospel.

II.

Jesus Crowded Out

Text: Luke 2: 7

There was no room in the inn. Describe the historical background. "He came unto his own and His own received Him not." What was done to Jesus at Bethlehem and during his whole life in the flesh, has been done to the spirit and the principles of Christ by millions to this day.

1. *No room for true religion in the hearts of many.* Only to the extent that the Christian ideals become a power in the souls of men will the world undergo a change for the better. In the

words of an old German mystic: "Though Christ a thousand times in Bethlehem be born, yet if not born in thee, thy soul is all forlorn."

2. *No room, or very little, for Christ in many families.* No table prayer, no family devotion, no Christian songs, no Christian mottos and pictures on the walls.

3. *No room for the Christian principles of brotherhood and righteousness in our political and economic life.* We need more true religion in politics, though party politics should not be allowed to corrupt our religion. (Illustrate well).

4. *No room for Christ in our amusements.* Play is necessary for young and old, but it must be clean and elevating and enjoyed in moderation.

5. *No room for Christian instruction in our public schools.* Chapel service is made optional even in Christian colleges. We inform our students on Greek mythology, Mohammedanism, etc., but leave them ignorant on the religion of their own country on which American civilization is based and without which much of our best literature cannot be fully understood.

6. *No room for the full gospel in many churches.* (Explain!)

Conclusion: Why do men crowd Jesus and His teaching out of their private, family, business, and political life? No rudeness was meant in Bethlehem. The inn was full that was the reason. It is the same reason today. Other interests make people indifferent to the higher life. Quote Luke 8: 14 and some good poetry.

III.

Modern Herods Murdering the Children

Text: Matt. 2: 16-18

Give first a graphic but exegetically sound description of the story, and do not confuse this Herod with any of the other five. (Vollmer's Modern Student's Life of Christ, p. 12).

The Herod spirit is still alive. Tens of thousands of children and young people are being annually killed in America. Describe in concrete but dignified and moderate language some of these modern Herods.

1. Many *parents* who from ignorance or laziness undermine the tender life of youth by poor nourishment (not always from poverty) lack of sufficient sleep and cleanliness, exposure, cruel punishment, etc., thus they lay the foundation for a weak constitution and an early death (Illustrate).

2. *Many "captains of industry"* who allow children to work long hours in unsanitary places and at dangerous jobs. Give true illustrations and refer to the recent defeat of an amendment to the U. S. Constitution forbidding child labor.

3. *Many amusement corporations,* saloons and "bootlegging" concerns.

4. *Many of our young people are their own Herods,* ruining themselves in body, mind and character by overindulgence in otherwise decent amusement, or by degrading pleasures or by the abuse of cosmetics, lack of sufficient sleep and exposure resulting from slavery to the fashions, or by sexual sins, etc.

IV.

The Right Training of Children

Text: Luke 2: 40 and 52

Tell the story in as graphical a manner as possible, based on sound exegesis. It suggests valuable principles on the method and the result of child training.

1. *The method pursued by the parents of Jesus.*

(1) Home training by precept and example as may be inferred from Jewish customs. (2) Religious instruction in the school of the synagog, (3) Attendance at the synagog services. Even very young children are often deeply and lastingly impressed by the solemn church atmosphere and the service itself (4) They had him confirmed at the legal age of twelve. (5) They took him with them to special religious meetings. (6) They watched their child. Many parents seldom know where their children are. (7) They rebuked him. In Christ's case, this was misapplied, but the principle is right. (8) Many meditated on his words. Encourage children to "speak out" to you.

2. *The Result of Their Training.*

He developed normally along four lines: (1) physically ("in stature"). Millions of children are sickly because of wrong training; (2) mentally ("in wisdom"). The rabbis marvelled at his questions. Give your children a good education, talk and read to them on good subjects, including political and economic affairs; (3) religiously ("in favor with God"). Not always, but often, it is the parent's fault that their children become irreligious. (4) morally and socially ("in favor with men"). He was obedient (v. 51). Affectionate (cared for Mary on the Cross). Our child training must be socially oriented. (On all the above points use good quotations and concrete illustrations).

V.

Moral Dangers in Seeking Wealth

Text: They that are minded to be rich, fall into temptation. 1 Tim. 6: 9.

It is not wrong to seek for a sound economic basis of life because it is necessary to happiness. Peace of mind and real progress of nations is impossible in an atmosphere of poverty when one's best thoughts must be spent in efforts to obtain the necessaries of life. (Illustrate.) But desire for financial security is different from that craving to heap up great wealth. The following are some of the perils to religion and morality of an immoderate pursuit of wealth.

1. *It tends to deaden the feeling of dependence upon God* and thus becomes a rival to God and spiritual religion. Quote Matt. 6: 24; 13: 22, Luke 12: 15 and illustrate well.

2. *It interferes with personal self development* by monopolizing a disproportionate amount of time and strength for the material part of life. This is apt to stunt the finer feelings for the ideal things of life, such as literature, art, travel. In the words of "The Deserted Village"

> Ill fares the land to hastening ills a prey,
> Where wealth accumulates and men decay."

3. *It tends to deaden the feelings of human brotherhood* and the social virtues of love and her daughters; kindness, mercy, justice, etc., while it strengthens the corresponding social vices; covetousness, envy, cut-throat competition, political corruption, etc.

4. *It is a danger to rich, to poor, to nations as a whole* (Explain how).

VI.

The Best Way to Economic Prosperity

Text: Matt. 6: 33. Seek ye first His Kingdom.

1. Normal people desire personal and family prosperity. All kinds of advice is offered whereby to get rich and "get rich quickly." (Illustrate.)

2. Our text shows the unerring way to economic security. There is a superficial interpretation of it which is almost universally accepted. It runs thus: "Trust in God, go to church, pray and read the Bible, live a clean life, don't mix religion and politics, and as a reward of all this, God will provide you with the necessaries of life." But this plan does not work. Millions of God-fearing people suffer hardships while many rascals prosper. (Illustrations.)

3. Christ meant something much more concrete and definite. He says: "Let God use you as His co-worker to establish the divine rule of love, service and sacrifice among your national and social groups. This will gradually result in the creation of a social atmosphere and the enactment of economic laws which will automatically secure to each one a chance to make a living while able to work and ample protection in times of disease and old age.

3. Such a divinely inspired social order is possible and Christians should therefore "seek" it. How? Not over night, and not without effort. Many roads lead to it. The ancient Christians in Jerusalem tried communism. Quote and explain Acts 2: 44-45 and 4: 32-35. But the system did not work, so that Paul was asked to collect money for them. Quote 1 Cor. 16: 1-2 and 2 Cor. 8 and 9. Most Christians favor a continuation of the present economic order of private capitalism, but insist that more brotherhood spirit and justice should be injected into it. Some corporations and nations have already started to "seek" better economic security for the individual.

4. Let the preacher give concrete advice on how to carry into effect the exhortation of our text.

VII.

How the Good Samaritan Spirit Expresses Itself
Luke 10: 25-57

1. Give first a graphic description of the parable based on sound exegesis. We see the Good Samaritan had:

1. *An Attentive Look;* "When he saw him." We must study conditions as they exist in America and especially in your own city and neighborhood. Ignorance is often the reason of coldness towards the sufferer.

2. *A Compassionate Heart.* "He was moved with compassion." Our love for our brothers must be the mainspring of our efforts in their behalf. "And when he saw the multitudes, Jesus was moved with compassion."

3. *A Helping Hand.* "And bound up his wounds, and set him on his own beast." Personal and quick service count for most. We must be willing to forego our own comforts and conveniences for the sake of others. We must walk that others may ride; do with less, that others may have more. Quote Jam. 2: 14-16.

Charity expresses itself in (1) personal help, (2) organized group assistance (hospitals, orphanages, homes, etc.) (3) state support (Mother's and old age pensions).

4. *One important thing the Samaritan failed to do.* He seems to have done nothing towards clearing the road of robbers, and so high-way robbery on the same road is going on to the present day. Our highways of civilization, that is, our political, social and economic life, are full of robbers, and all that most Christians do is to inspire good Samaritans to provide inns, oil and wine for the victims of our unchristian social order. But we should do much more to christianize our politics and economics.

5. Indirectly this parable suggests one reason why the oppressed classes dislike the church. Imagine that the robbed man had later attended the temple service and had seen there officiating the same priest and Levite who had passed him by, and had also met there the robber offering some of his spoils to the Temple—would not these facts have made the Temple less attractive to him? (Apply to present conditions.)

Selected Bibliography

The following books contain thousands of seed-thoughts for sermons on many phases of the group or social life.

The Cry of Justice. Selections from 25 languages, covering a period of 5000 years. (John C. Winston Co., Philadelphia.)

The Importance of the Social Sciences for the Modern Minister by Philip Vollmer. (Eden Publ. House, St. Louis, Mo.)

The Will of God, by H. Horstmann (Eden Publishing House).

Does Civilization Need Religion, by R. Niebuhr (Macmillan).

New Testament Sociology, by Ph. Vollmer (Revell Co. N. Y.).

The Social Teaching of the Prophets and of Jesus, by Kent.

Christianity and the Social Crisis, by W. Rauschenbusch.

CHRISTIANITY AND THE INDUSTRIAL CLASSES

Prof. Dr. H. Niebuhr

"Industrial wage-earners everywhere tend to lose their religious beliefs," says Bertrand Russell. . . . "The chief reason is, I believe, that (their) welfare is more dependent upon human agency, and less upon natural causes, than is the case with people whose manner of life is more primitive. . . Indeed the whole of traditional religion may be regarded as an attempt to mitigate the terror inspired by destructive natural forces. . . The industrial worker is not dependent upon the weather or the seasons except in a very minor degree. . . Hence the alteration of daily habits and interests resulting from industrialism has proved fatal to the religious outlook, which has grown dim even among those who have not explicitly rejected it." Far from bewailing this fact Russell hails the emancipation of the working classes from the church as the necessary condition of progress toward a juster social order. But other critics of industrialism whose interest is in the preservation of Christianity rather than in its destruction tend to take a view similar to his. So Karl Heim bewails the rootless, fateless culture of the cosmopolitan who has lost the experience of all-over-arching fate along with the love of the land which the fathers held dear, and some our American romanticist seem to believe that the future of Christianity depends upon the return of Christendom, not only to medieval principles, but also to a medieval social organization. The impression is wide-spread that the influence of both urban life and of modern industry,—not only its direction in the interests of capital,—is pagan and that the hope of Christianity lies in the destruction of the city's influence and of the machine.

If it were true that modern industrialism, that is the production of economic goods by means of machinery and highly subdivided labor, and the consequent urbanization of human life were in themselves inimical to Christianity then the outlook for religion would be dark indeed. It is conceivable that the method of distributing the products of industry will change in all industrial countries, but it is scarcely conceivable that the methods of production will change, save by the operation of some sudden or slow catastrophe which will destroy the major part of civilization along with its economic life. Manufacture will be as little likely to cast aside mass-production and efficiency-engineering as agriculture is likely to deny itself the tractor and the plow and rotation of crops in the interest of an imagined happier life. With mass-production

urbanization is intimately connected. The cities of the future can be more humane, no doubt, as mass production can itself be somewhat humanized, but the process itself, or at all events production by machines, to an increasing degree is sure to continue as long as Western civilization lives.

If Russell were right the threat to religion would be extremely serious viewed from another angle. It is a truism of history that all great religious movements have had their origin in the ranks of the working classes. The poor have not always had the gospel preached to them nor have they always responded to its message; but when their awakened needs and insights came into fortunate conjunction with some prophet's inspiration the result has been of such a sort as to eclipse completely the efforts of a learned clergy to induct the middle and the cultured classes into the doctrines of faith and to lead them in the paths of ritual rectitude. Christianity began its career with its reception by Galilean peasants and workers and continued as the gospel of wandering apprentices in the cities of the Roman empire (cf. Harnack, Mission and Expansion; Weber, Religionssoziologie). From Montanists, Waldenses, Franciscans, Wycliffites, Hussites, the brethren of the common life, the cobbler mystics and other heretics it received new inspirations which invigorated it despite its official rejection of most of these movements. In its early and vigorous stages the Reformation was the religious inspiration of the common people and when Protestantism became an official cult it continued to receive stimulation from its conflicts with excluded elements, the movements of the poor,—Mennonites, Baptists, Quakers and Methodists. It is true that the leaders of the great movements in Christian history have not been proletarians. Paul was an artisan only by custom, Calvin and Zwingli were of the middle class, Luther was a miner's son but like Wycliff and Hus and Wesley really a representative of the university. But their followers did not come primarily from their own class. "Really creative, church-forming movements," writes Troeltsch, more truly than felicitously, "are the work of the lower strata. Here only can one find that union of unfettered imagination, emotional simplicity, unreflective thought, spontaneous energy and the vehement force of need out of which unconditioned faith in a divine revelation, the naivete of complete surrender and intransigent certitude can rise. Need on the one hand and the absence of reflective culture which relativizes all things, are native only to these strata. All great community-building revelations have come forth again and again out of such circles."

In view of the constant dependence of Christianity upon new movements of religious enthusiasm and inspiration from the ranks

of the hand workers, the prophecy or observation of Russell that just these classes are being inevitably led into paganism by industrialism and urban life assumes especial significance. Without support from these groups, without the constant reinterpretation and rediscovery of its values by those in whom "unconditioned faith" and "intransigent certitude" together with the capacity for high enthusiasm have not been overcome by sophistication, it may indeed continue as the religious comfort and "Weltanschauung" of comfortable and more or less educated middle classes but it will lack the world-moving dynamic of its great epochs. No less serious would be the effect upon the workers themselves, were it true that their whole mode of life and their environment would eventually deprive them of the knowledge of God in Christ and condemn them to the deadly monotony of a life directed while at work or play by the interests of the machine. Dead then to rapture and despair, things that neither fear nor hope, the men at the machine like the "man with the hoe" might find within themselves the resources for revolution but scarcely those for reconstruction. For reconstruction of an enduring sort has ever required a basis in faith, and an ethical reconstruction which will bless the conquerors as well as the conquered can scarcely be based upon cynicism, upon class-conflict philosophies and upon the dictatorship of any group.

But Russell's analysis of the situation is itself faulty and the conclusions which he draws are unnecessary. Christianity has never been a religion of dependence upon gods of nature,—the kind of natural religion from which the industrial process and urban civilization might ween men away. Far from being an agricultural religion the Christian faith in the first centuries of its development was urban in character. It flourished in Corinth, Antioch, Rome, Ephesus, Alexandria, and later in Constantinople while the back-country continued in paganism, a term which itself bears witness to the rural character of the old polytheisms. The Utopias of Christianity were conceived in urban symbols, as heavenly Jerusalem, cities of God. The Reformation was largely an urban movement as was the Wesleyan revival. In becoming acclimated to rural surroundings the faith absorbed many elements from rural paganism, transforming its spiritual festivals into nature feasts, finding the revelation of God in the world of nature almost as much as in the person of Jesus Christ. But despite the admixture of pagan nature elements, which city as well as country contributed without a doubt, the guiding principle of the faith has remained throughout the centuries a personal, not a natural principle. The dependence which it taught men to discover was dependence not upon a God of nature primarily but upon a spir-

itual Father, whose gifts to men were less the gifts of food and shelter, of harvests and seasons, than the gifts of love and forgiveness. Moreover the salvation which it set before men was never a salvation from natural catastrophes or ills, but salvation from the moral wrath of God and salvation from the selfishness and unbrotherliness of men. Wherever dependence, therefore, is dependence upon persons rather than upon nature, and wherever the dominant interest is in consequence an ethical one, Christianity is not a stranger but very much at home. These are its problems; for those who suffer here it has a message of salvation and hope. There may be some elements in the original faith and many in the traditional accretions which are not evidently appropriate in the city. One thinks of Jesus' statements on anxiety with their illustrations from the pastoral life of Galilee; of the nature-symbolism which has almost crowded out the original meaning of Easter in some churches, of the terms of animal sacrifice which continue to serve as symbols for generations which have lost all touch with the background of such sacrifices. But these are incidentals which new habits of life and a spiritual imagination manage in time to transform into concepts and images more intelligible to the urban point of view. If the transition from country to city demands then that Christianity slough off some of its rural accretions in thought and practice, it does not require that a religion so interested in personal relationships and so successful in the cities in past centuries vanish from the scene in an urban civilization.

For the same reasons the incompatibility of Christianity with industrial economics is not evident. It is surely true that the alienation of laboring classes from the church is intimately connected with the church's alliance with capitalism. But capitalism and industrialism are not Siamese twins which exist or perish only in association with each other. Neither are capitalism and Christianity consanguineous. The relationships between these various factors are more accidental than inherent. In industrialism, apart from capitalistic methods of ownership and distribution, there seems to be nothing that is hostile to religious interests save the predominance of concern with the acquisition of things made possible by the voluminous production of things. But it is difficult to see why those who produce things, the workers, should be more concerned with things than the consumers, the classes which absorb the larger part of production, and who are today at least mildly religious upon the whole. Neither is the monotony of mass production in itself inimical to religious life; on the contrary it may lead to needed reactions in religious enthusiasms and fervors. The regimentation of men in the production line and all its corrollaries may well lead

to the desire for that recognition of personal dignity and worth which Christianity has always offered and to that acceptance of personal responsibility which it has ever urged. In fact every religious movement of the workers in the past has had something of the nature of a reaction of this sort against the loss of dignity and responsibility entailed in their industry.

If then there are no tendencies inherent in urbanism and industrialism which make for irreligion it will be necessary to look elsewhere for the causes of religious decline among the working classes. One of these has been often pointed out; it is the alliance of the church with those classes which profit at the expense of the masses and in the church's obscuration of the ethics of the gospel. The church has every reason to confess that the fault for its impotence among the workers does not lie in its stars, nor in the character of the industrial process, but in itself. There are other reasons besides this one for the alienation of the working classes from Christianity, reasons which have been operative in other eras than our own. The irreligion of the miners and artisans whom Wesley brought back to Christianity had such an ethical source, but this was not the only one. The preoccupation of English divines with the cold and abstruse doctrines of their theology, whether it was rationalist or orthodox, their analytical sermons on abstract theological questions, were surely another reason for the self-exclusion of the workers from the church. Neither nature nor nurture had inclined them to attach particular meaning to abstract concepts. Their symbols needed to be of a different sort if emotions and will were to be touched. The Methodist preachers who convinced these miners, shipwrights and factory hands of the necessity of the acceptance of Christianity also preached doctrine, it is true, but they preached it in a language whose symbolism was intelligible to the untutored and in a manner which made its relations to the immediate problems of life abundantly clear. Much the same situation prevails today. Both orthodoxy and liberalism are speaking a language which has little meaning for the workers. The concepts of science on the one hand and of sixteenth century orthodoxy on the other hand are relatively abstract, unwarmed by emotion, without dynamic force. The one group relies upon traditional symbols which are associated with deep-seated emotions in the minds of those who enjoyed religious training in childhood but which are quite ineffective when employed there where no such background exists. The other group is interested in interpreting religion to the more or less highly educated, not to readers of Hearst newspapers and tabloids, or to those who read not at all. Adopting a scientific attitude of detachment it eschews enthusiasm, even the en-

thusiasm of conviction. Both groups fail to communicate their message in terms close to the hearts and minds of those that labor and are heavy laden.

A third main reason for the indifference to religion which prevails in so large a part of the working classes lies in the failure of modern Christianity to show clearly that faith makes a difference in the individual and in the social life,—in its abandonment of conversion on the one hand and of millenarianism on the other hand. The modern tendency is to find the value of Christianity in two fields, in its efficacy in character building and in mysticism. The restriction of the fruits of religion to these two presupposes a high type of self-consciousness on the one hand and a special and rare disposition on the other. The Church of more dynamic ages has been less abstract in proclaiming the significance of acceptance or rejection of the gospel. The Christianity of the present may be more interested in saving men from greed and selfishness than from drunkenness and sensuality but that is no reason why it should abandon the psychology and theology of regeneration. Again the Christianity of the underprivileged, from Judean apocalypticists to English Methodists has always been frankly millenarian. Waldenses, Lollards, Anabaptists and Quakers were at one in their expectation of a new heaven and a new earth, of the removal of injustices and of the establishment of the Kingdom of God. The complete substitution of a heaven and hell eschatology for apocalypticism deprived Christendom of a significant ethical and social interpretation of its meaning, but not of a tangible and challenging symbol of its value for the souls of men. Even that heaven and hell eschatology has grown pale today, giving way in much preaching and teaching to conceptions of eternal life here and now, or of punishment in the form of evil habits. These conceptions are real enough, but they certainly do not contain the whole truth and they are ineffective for a very large number of people. Millenarianism, however, far from being dead has reasserted itself among those classes which have special reason to desire a new earth and a new heaven, but its apostles are Marx and Lenin rather than John and Paul.

The church's abandonment of millenarianism has been due it seems in part at least to its inability to translate the meanings of first century apocalypticism into the language of the 19th and 20th centuries. There is no inherent irrationality in the millenarian conception itself. On the contrary, it forms the necessary complement of the prevalent doctrine of creative and emergent evolution as well as of the faith in individual immortality.

If the analysis made above is correct then the alienation of

the workers from the churches is a passing phenomenon, which may be remedied largely by the church itself. Certainly it is not inherent in the structure of modern civilization or in its economic foundations in industrial enterprise. Perhaps it is true that the need of the day will only be met by the coming of some prophet sent from God, some Francis or Wesley, who can arrive, as all great men come, only as a sort of miracle, a gift from God. But before the work of such a prophet can become effective the labors of thousands of humbler workers who will prepare the way will be also needed. Here it is true as in so many other cases that we must work out our own salvation with fear and trembling for it is God who worketh in us. In His good time He sends such leaders, but those who wait for such gifts must do more than wait.

One more word must be added. The occupation of our civilization and of our workers, with economic gain especially of those imbued with materialistic socialism, is by no means likely to be progressive. That man does not live by bread alone he usually discovers sooner or later for himself. Reactions come inevitably. The groups which have brought new vitality to the faith again and again were always considered the least hopeful parts of the population by religious people. But repressed religion has a way of avenging itself, as have the underprivileged classes of the world.

MODERNISM, LIBERALISM, FUNDAMENTALISM

H. Vieth

The controversy between Modernism and Fundamentalism has been going on for many years and so many able and learned men have had their say that one rather hestitates to write about the subject. What can be said that has not been said before? Yet I cannot help but feel that many share with me the conviction that something has been left unsaid. There are many Modernists and many Fundamentalists and there always have been and always will be whenever the development of human affairs makes the controversy acute, the normal and fundamentally necessary controversy between those who progress by acceptance and those who progress by denial. But though there are many Modernists and many Fundamentalists there are many more who are neither the one nor the other. They are too busy living their religion to worry about its changing garment, too busy enjoying the Bible to debate the manner of its inspiration, too sure of the Christ within and beside them to philosophize about his birth, too glad of the fellowship with those who seek the light to look for new lines of division. I have no commission to speak for this multitude, only a desire to speak from the midst of them. I have no wish to plead either the Modernist or the Fundamentalist cause, but rather to plead for that true liberalism, that true charitableness, that accords to every man the right to choose his own way into the presence of God. I have no wish to argue, only a sincere desire to present some thoughts that may help to induce that larger charitableness.

The Fundamental Opposition

Science deals with the facts of the material universe and the Laws that govern them.

Religion deals with the realities of the spiritual world and our relation to them.

One does not see why or to what purpose science and religion should be at swords points. But the mind of man is a queer thing; he is not satisfied to take either the facts of science or the realities of religion for what they are. Driven by an urge that is as mysterious as it is universal he weaves the facts of science into theories and the realities of religious experience into creeds.

Then his own children arise and castigate men.

And the man whose mind is dominated by an unproven and unprovable theory says to the man whose mind is ruled by a creed, which grew out of a religious experience he never shared: "O, you

fool, and blind of mind." And the latter says to the former: "O, you fool, and blind of heart."

Fact and Theory

The facts we know and which, in spite of the wonderful advance of science, are so pitifully few when compared to the immensity of the universe, these facts admit of many theories, some of them still await their coming discoverer and propounder. One of these, the evolutionary, has for many years dominated the minds of thinking men. Are you satisfied with the dominion? Has your mind grown so small under its rule, that you are willing to say to God: "You can be no greater than I can measure, nor walk in ways I have not laid out?" Or of the earth: It can have no other meaning than the one my mind can read into the dim tracery past ages have left on its crust?

Well what else are you saying, my modern friend, when you claim, that the inspiration is incompatible with modern criticism, that God could not have come to us by way of the virgin birth, that cosmic sin is unacceptable to the modern mind?

I accord you the right to say: I choose not to, or cannot believe in the virgin birth. We can still walk side by side in the footsteps of the master till we come into a fuller understanding. But when you say: A thinking man cannot believe in the virgin birth, you do violence to the freedom of my mind and our ways must lie apart.

I have a great reverence for the men of science and for the work they have done and are doing in the world, but I cannot afford to let them do my thinking for me. They may even spin their facts into a web of theory, I claim the privilege to tear it up and spin it anew to suit my fancy. They may have me on facts but I rather think my fancy is as good as theirs.

I have great reverence for creeds, but I cannot afford to let them give me a faith cut and dried. Faith is a living thing, how can it live when it is cut and dried? The great creeds grew out of very real religious experiences. They were the expression of a living faith that had proven its power of life. But I cannot go back into the dead past and live that life and share that experience; I must live my own life and find my faith in its experiences. And that is exactly what many Fundamentalists refuse to do or are afraid to do. The creed dominates their life till there is nothing left for them to do.

I have known men and so have you who confessed the verbal inspiration of the Bible but refused to be guided by it. They confessed the divinity and the virgin birth of Christ but denied his rule in their daily life. They had surrendered the sovereignty of their soul and their religion became atrophied.

Against this state of mind the rebellion of Modernism is inevitable and it is wholesome. It tears away the sham garment of accepted belief and forces one to seek the reality of a living faith.

Against such a faith science has no argument. Her arguments are all against the "It is written" never against the "I have lived." And if on your own way to God you rediscover the same truths of the Bible and the creeds, you will find faith based on the life within a far different thing from faith based on a life without. That new and living faith will be unshakable unless you surrender the sovereignty of your mind to the dominance of an unproven theory.

In this way I have come to believe in the virgin birth of Christ, because the divinity of Christ overwhelms me and I have found in science neither proof of its impossibility nor a substitute that might better explain the coming of the divine into the flesh, which seems to me the only way in which we could become cognizant of it, since living in the flesh ourselves we make our first approach to truth through the senses.

If my friend has found Christ in another way and his life gives proof of such finding, I can walk with him and work with him, provided he mocks my way as little as I mock his.

I believe in miracles because I daily live in the midst of them. I have eaten of the bread of the ravens and shared the oil in the cruse, and I am deeply conscious of how little I know.

If you live in a world without miracles—Well, if we are both real quiet about it, don't you think the truth will appear the quicker?

To me the Bible is God's book, but for the life of me I could not tell you whether or not I believe in the verbal inspiration. The divinity of the Bible is not an essence to be distilled by the alchemy of my mind, nor is the breath of the spirit to be limited by the logic of my reasoning. This I know that the 50,000 variants in the New Testament are the most powerful proof possible of the divinity of the Bible. Who but God could make his meaning clear through that mass of human weakness and error. And he has made it clear, I call your conscience to witness.

If only we could take our theories a little less and our religious experiences a little more seriously and if withall we had a little more of the patience of the saints, I am sure that a better understanding would not be hard to find.

Modernism, Liberalism, Fundamentalism—the three words have been running through my mind and have traced thereon a fanciful design. I have tried to trace some of those lines in a spare moment, if they prove helpful to one here or there, satis est.

Schöpfungsglaube und Naturwissenschaft!

Von Professor Dr. Grützmacher.

Die biblische Religion ist naturfreundlich. Die Psalmen durchklingt echte Freude an der Natur, wenn in ihr die Sonne gegrüßt wird als ein Bräutigam, der aus seiner Kammer tritt, als ein Held, der seinen Lauf beginnt. Die Propheten nehmen in ihre Zukunftsbilder auch die Befriedigung der Natur hinein. In dem Schöpfungsbericht spiegelt sich das lebhafteste Interesse an Himmel und Erde wieder Jesus hat mit aufgeschlossenem Auge in die Natur geschaut, die Lilien auf dem Feld und die Vögel unter dem Himmel liebend beobachtet. Paulus will, daß auch die Kreatur einmal teil nimmt an der herrlichen Freiheit der Kinder Gottes. Auch die großen Lehrer der Kirche sind der Natur geneigt. Origines nennt die Sterne eine Schrift Gottes für die höheren Geister im Himmel. Augustin läßt die Geschöpfe die ihnen von Gott gegebene Schönheit offenbaren. Im Mittelalter stimmt der heilige Franz seinen Sonnensang an, indem er nacheinander Bruder Sol, Schwester Luna, Bruder Wind Schwester Wasser, Mutter Erde und zuletzt den Bruder Tod preist. Luther liest im Buch der Natur und bewundert die Sterne, die sich am Himmelsgewölbe halten, ohne alle Pfeiler. In der Erklärung des ersten Artikels hat er den Schöpfungsglauben in das Zentrum seiner Religion mit aufgenommen: „Ich glaube, daß mich Gott samt allen Kreaturen geschaffen hat und noch erhält."

Trotz dieser prinzipiellen Naturfreundlichkeit des Christentums ist es zwischen ihm und der modernen Naturwissenschaft Jahrhunderte hindurch zu schweren Konflikten gekommen. Das neue Erd- und sonderlich das heliozentrische Weltbild zu Beginn der Neuzeit fand seitens der Vertreter der Kirche und zwar nicht nur der katholischen, sondern auch der protestantischen eine schroffe Ablehnung, trotzdem Männer wie Kopernikus, Keppler, Galilei, Newton persönlich durchaus am Christentum festhielten. Man sah auf kirchlicher Seite in dem, besonders auf Aristoteles zurückgehenden, antiken Weltbild, das sich mit der biblischen Religion verschmolzen hatte, einen Wesensbestandteil des religiösen Glaubens. Dadurch wurde die Naturwissenschaft in eine Gegnerschaft gedrängt, die sich mehr und mehr auf das innerste Wesen des christlichen Glaubens erstreckte und in Giordano Bruno eine dem Christentum widersprechende Weltanschauung schuf. Im achtzehnten Jahrhundert begannen Philosophen wie Leibnitz und Kant einen Ausgleich zwischen Christentum und Naturwissenschaft anzubahnen, indem sie ihre beiderseitigen Ansprüche teils in einer höheren Einheit zu verbinden, teils ihre Erkenntnisgebiete voneinander streng zu trennen suchten. Im neunzehnten Jahrhundert schuf die Naturwissenschaft auf Grund ihrer gewaltigen theoretischen Erkenntnisse und praktischen Erfolge eine

Weltanschauung, die agressiv alle andern Gebiete auch das religiöse sich zu unterwerfen suchte. Der alte Materialismus und **Monismus** bediente sich der Naturwissenschaft und behauptete, daß nur in seinem Rahmen eine Anerkennung der modernen naturwissenschaftlichen Ergebnisse möglich sei. **Dadurch verschärfte sich die Spannung zwischen Naturwissenschaft und Christentum immer mehr und erreichte mit dem Sieg der darwinistischen Entwicklungslehre in der zweiten Hälfte des neunzehnten Jahrhunderts ihre größte Stärke.** Das zwanzigste Jahrhundert hat die Aufgabe diesen Konflikt zu lösen, indem es einmal die beiderseitigen Grenzüberschreitungen zurückweist und die echt religiösen und die echt naturwissenschaftlichen Aussagen über die Natur zu höherer Einheit zu verbinden sucht. Diese Bemühungen werden sich auf drei Gedankenkreise zu erstrecken haben.

A. **Schöpfungsglaube und Naturwissenschaft.**

B. **Erhaltungs-, Vorsehungs-, Wunderglaube und Naturwissenschaft.**

C. **Seelen- und Unsterblichkeitsglaube und naturwissenschaftliche Psychologie.**

I.

Die Naturwissenschaft hat zu ihrer Aufgabe die wissenschaftliche Erklärung desjenigen Bestandteiles der Welt, den wir Natur nennen: die materielle Erscheinungswelt. Ihn sucht sie mit immer mehr verfeinerten sinnlichen Beobachtungsmethoden allseitig zu beschreiben und die gewonnenen Resultate in mathematische Formeln einzukleiden. Der Naturwissenschaft kommt es darauf an, das Typische in den Erscheinungen zu erfassen und die von ihr beobachteten wiederkehrenden Veränderungen unter gleichen Bedingungen als Naturgesetze zu formulieren. Die Naturwissnschaft will aber ferner die von ihr in der Gegenwart beobachteten Tatsachen und Gesetze durch Zurückführung auf einfachere Ursachen erklären. Ihr liegt es daran, einen möglichst umfassenden natürlichen kausalen Entwicklungszusammenhang in der Welt der materiellen Erscheinungen zu konstatieren.

Das religiös-sittliche Grunderlebnis der vollkommenen Abhängigkeit und doch auch wieder Selbständigkeit gegenüber Gott prägt sich in dem christlichen Glaubensgedanken aus, daß Mensch und Welt zu selbständigem Dasein durch einen freien, rein geistigen Akt des göttlichen Willens ins Dasein gerufen sind. Vergleicht man den christlichen Schöpfungsglauben und das allgemeine Wesen der exakten Naturwissenschaft, so muß man feststellen, daß sie in völlig andern Sphären liegen und überhaupt keine Berührungs- und damit Konfliktsmöglichkeiten haben. Die Naturwissenschaft beschränkt ihre

Beobachtungen auf die materielle Erscheinungswelt, die Schöpfung aber ist ein von Niemanden beobachteter rein geistiger Vorgang. Die Naturwissenschaft registriert typische Erscheinungen, die sich in gesetzliche Formeln fassen lassen, die Schöpfung aber ist ein einmaliger völlig freier Vorgang. Die Naturwissenschaft erklärt die Natur aus gleichartigen natürlichen Ursachen, während sie der Schöpfungsglaube auf eine von aller Natur ganz verschiedene göttliche Betätigung zurückführt. Infolgedessen gilt: **Für die strenge Naturwissenschaft liegt der Schöpfungsglaube absolut jenseitig ihres Beobachtungsfeldes und ihrer wissenschaftlichen Methoden; sie kann ihn von sich aus weder bestreiten noch anerkennen.**

Ein Konflikt zwischen Schöpfungsglauben und Naturwissenschaft kann erst in dem Momente entstehen, wo entweder die Naturwissenschaft ihre Grenzen überschreitet und über die letzte Herkunft aller Dinge etwas aussagen will oder die Religion über materielle Erscheinungen in der Welt und deren Entwicklung bestimmte Theorien aufstellt. Der naturphilosophische Monismus hat zu allen Zeiten und an allen Orten — in Indien wie in der Antike — den Schöpfungsglauben abgelehnt. Schon der Tatbestand, daß diese Leugnung längst vor der modernen exakten Naturwissenschaft bestanden hat, beweist, daß jene nicht aus dieser erst entstanden sein kann. Diese monistische Naturphilosophie behauptet in der Formulierung Häckels in seinen Welträtseln: „In alle Ewigkeit war, ist und bleibt das Universum dem Substanzgesetz (Erhaltung von Kraft und Stoff) unterworfen." Allein dieses Gesetz gilt nur für ein sogenanntes geschlossenes Weltsystem das heißt für eine Welt, die ganz in sich beruht, weder neue Einflüsse aufnehmen noch irgendwelche Kräfte abgeben kann. In ihr mögen sich ewig dieselben Substanzen bewegen. In einem fertigen Strom rauschen ewig die Wellen, aber darum ist der Strom selbst noch längst nicht ewig und nicht gesichert gegen Zu- und Abflüsse. Es bleibt darum die Frage, ob wirklich unsre Welt in diesem Sinn von Ewigkeit zu Ewigkeit ganz geschlossen ist. Bei ihrer Beantwortung treten sich nur Glaube und Glaube, nicht aber exakte Wissenschaft und Phantasie gegenüber, wenn die einen unsre Welt für ewig erklären, die andern ihr einen Anfang zusprechen, in welchem sie ihre Kräfte aus einer andern Wirklichkeit empfing, für die sie stetig offen bleibt. Die moderne Naturwissenschaft hat ein Gesetz formuliert, das der Entropie, welches die einstmalige Umwandlung aller Naturenergie in verwandlungsunfähige Wärme und damit die Herstellung eines bewegungslosen Gleichgewichtes erwartet. Nach diesem Gesetz würde ein Ende des Kraft- und Stoffumlaufes in unserm Weltsystem zu erwarten sein, und darum auch ein Anfang wissenschaftlich wahrscheinlicher sein, als ein ewiger Bestand. Zudem sind die naturphilosophischen

Ersatzdogmen des Schöpfungsglaubens von einer ewigen und ursachlosen Natur in keiner Weise vorstellbarer und rational befriedigender als der Gedanke einer Schöpfung der Welt durch einen geistigen Gott. **Die exakte Naturwissenschaft verhält sich völlig neutral zum Schöpfungsglauben, nur die monistische Naturphilosophie stellt ihm wissenschaftlich unbeweisbare, höchst unwahrscheinliche Dogmen von der Ewigkeit von Kraft und Stoff entgegen.**

II.

Die christliche Religion ist aber nicht bloß daran interessiert, daß die gesamte Natur auf einen Schöpfungsakt zurückgeht, sondern daß der Mensch in und durch diese Schöpfung eine besondre, in seinem Wesen und Ursprung nahe Stellung zu Gott einnimmt. Denn der Mensch allein ist Träger der Religion und mit ihr zusammenhängender geistiger Erscheinungen wie der Sittlichkeit, der Kunst, der Wissenschaft. Nur dem Menschen hat Gott sich offenbart und ihm den Gottesgedanken in seinen Geist gelegt. Allein der Mensch vernimmt den kategorischen Imperativ in seinem Gewissen, schafft das Schöne in freien Bildungen, erforscht wissenschaftlich die Natur. Nur die Menschheit kennt Geschichte: das heißt einen geistig fortschreitenden Zusamenhang der Geschehnisse. Moderne Naturphilosophie hat allerdings versucht für alle diese Erscheinungen Analogien und Ansätze in der untermenschlichen Kreatur zu entdecken: etwa dem religiösen Abhängigkeitsgefühl vergleichbare Empfindungen bei dem Hund gegenüber seinem Herrn, Staatenbildung bei den Insekten, geschichtliche Entwicklung im Reich der Lebewesen. Allein hier bleiben unüberwindliche spezifische Differenzen. Nirgends in der Tierwelt finden wir — um drastisch zu sprechen — Religionsstifter, Tempel, heilige Schriften, nirgends Staatenbildungen mit wechselnden Verfassungen, niemals eine geistige Entwicklung philosophischer Systeme. Weil alle diese objektiven Leistungen unterhalb der Menschheit fehlen, haben wir ein Recht dem Menschen von Natur besondre Anlagen und Gaben zuzusprechen. **Gerade die exakte Beobachtung begründet die religiöse Auffassung von einer Sonderstellung des Menschen, die ihn in einzigartiger Weise mit dem göttlichen Urheber aller Wirklichkeit verbindet.** Weil besonders in seinem Wesen ist der Mensch auch besonders geschaffen. Dies Urteil der Religion bezieht sich in erster Linie auf die religiösen und die mit diesem eng zusammenhängenden sittlich-geistigen Bestandteile des Menschen. Da aber Geist und Körper miteinander zusammenhängen, liegt es der religiösen Ueberzeugung nahe, auch die Körperlichkeit des Menschen soweit aus der übrigen Natur herauszunehmen, als diese der zureichende Träger des spezifisch menschlichen Geistes sein muß.

Erst bei dieser letzten Forderung beginnen die Berührungs-

und damit auch die Konfliktsmöglichkeiten zwischen religiösem Glauben und Naturwissenschaft. Denn nach der Beschreibung ihres Wesens ist die Naturwissenschaft für die Erkenntnis und auch die Erklärung der menschlichen Körperlichkeit durchaus zuständig. Die moderne Biologie hat sowohl die der übrigen Natur gleichartige Stofflichkeit wie die Aehnlichkeit des menschlichen Körperbaues mit dem andrer Lebewesen behauptet. In Fleisch und Blut des Menschen sind keine andern Substanzen vorhanden, die nicht auch in der übrigen organischen und anorganischen Natur vorkämen. Die christliche Religion hat keinen Anlaß gegen diese Behauptung irgendeinen Einspruch zu erheben, da sie keine ihrer wesentlichen Interessen verletzt, ja sich bis auf die Formel mit der biblischen Erzählung von der Schöpfung des Menschen aus Erde deckt, die Paulus 1. Kor 15, 47 wörtlich aufnimmt. Das eigentümliche des Menschen liegt nicht in seiner Stofflichkeit, sondern in deren besonderm Aufbau. Allein auch dieser zeigt weitgehende Analogien mit den Wirbeltieren, unter diesen wieder mit den Säugetieren und hier besonders mit den sogenannten anthropoiden Affenarten. Während in der Konstatierung einer ganzen Reihe von Aehnlichkeiten alle exakten Naturforscher einig sind, beginnt ein Unterschied sich geltend zu machen bei der Feststellung der doch auch vorhandenen Differenzen. Während Häckel nur „ganz geringe Unterschiede" zwischen Mensch und Affen zugibt, die er durch eine — mindestens nicht ganz einwandfreie — zeichnerische Verähnlichung der Embryonenbilder noch vermindert hatte, konstatierte der Botaniker Reinke: „Allen Aehnlichkeiten zwischen Mensch und Affe stehen aber auch erhebliche Verschiedenheiten gegenüber. Der Affe mit seinen vier Händen ist ein auf das Baumleben angewiesenes Klettertier, der Mensch mit seinen zwei Füßen ein zum Schreiten auf dem Erdboden eingerichteter Organismus." Vor allen Dingen aber differiert der Schädelraum auch zwischen den niedrigstehendsten Menschenrassen und den höchst entwickelten Affen sehr erheblich. **Die exakte Beobachtung stellt mithin sowohl Aehnlichkeiten wie Differenzen in der körperlichen Struktur zwischen Menschen und andern höheren Lebewesen fest.** Bei ihrer Erklärung hat die Naturwissenschaft nicht nur das Recht sondern auch die Pflicht, ihre kausale Erklärungsmethode anzuwenden, das heißt die natürliche Abstammung der menschlichen Körperlichkeit aus der untermenschlichen in Erwägung zu ziehen. Darwin selbst hatte sich in dieser Frage in den ersten Schriften sehr zurückhaltend geäußert, Häckel dagegen sogleich die Konsequenz der Affenabstammung des Menschen gezogen. Ihm folgte dann Darwin in seinem Werk: „Die Abstammung des Menschen," 1871, in dem er auch jetzt noch spricht „von der großen Unterbrechung in der organischen Stufenreihe zwischen dem Men-

schen und seinen nächsten Verwandten, den menschenähnlichen Affen; die von keiner ausgestorbenen oder lebenden Spezies überbrückt werden kann." Häckel dagegen wurde immer schroffer, bis er zuletzt in den „Welträtsel" 1899 formulierte: „Für unsre monistische Philosophie bleibt als sichere historische Tatsache die folgenschwere Erkenntnis bestehen, daß der Mensch zunächst vom Affen abstammt, weiterhin von einer langen Reihe niederer Wirbeltiere." Er berief sich dafür vor allem auf paläontologische Entdeckungen, das heißt auf Skelettfunde in älteren Erdschichten. Er behauptete, daß sich in diesen befinden „alle die wichtigsten Zwischenglieder, welche eine zusammenhängende Ahnenkette von den ältesten Halbaffen bis zum Menschen hinauf darstellt. Der berühmteste und interessanteste von diesen Funden ist der versteinerte Affenmensch von Java, welchen der holländische Militärarzt Dubois 1894 entdeckt hat in dem vielbesprochenen Pithecanthroposerektos; er ist in der Tat das vielgesuchte ‚missing link,' das fehlende Glied, in der Primatenkette. Die Abstammung des Menschen vom Affen ist klar und sicher bewiesen." Als weitere Stützen seiner Behauptung stellte Häckel das sogenannte biogenetische Grundgesetz auf, nachdem jeder Mensch in seiner individuellen embryonalen Entwicklung alle Stadien der Menschheitsentwicklung durchmachen soll, sodaß man diese auch jener ablesen kann.

Allein alle diese Behauptungen Häckels und verwandter Denker haben sich nicht als stichhaltig erwiesen. Das biogenetische Grundgesetz ist in der Gegenwart von vielen Naturforschern entweder gänzlich aufgegeben oder so modifiziert, daß ihm nicht die Aufeinanderfolge wirklicher Entwicklungsstufen der Lebewesen entnommen werden kann. Die angeblichen Funde des Zwischengliedes zwischen Affen und Menschen haben durchweg eine andre Deutung gefunden. Entweder rühren sie, wie die spärlichen Reste von Java, von einem wirklichen Affen — einem Gibbon — her oder sie gehören wie der Fund im Neandertal niederen, aber durchaus menschlichen Rassen an. Wie von der Vergangenheit so gilt erst recht von der Gegenwart: „Es existieren in der gesamten bekannten Menschheit weder Rassen, Völker oder Familien noch einzelne Individuen, die zoologisch als Zwischenstufen zwischen Mensch und Affe bezeichnet werden könnten." (Ranke: „Der Mensch," 3. Aufl., B. II, S. 341.)

Infolgedessen ist jetzt die direkte nur durch ein Zwischenglied verbundene Abstammung des Menschen vom Affen von allen maßgebenden Forschern aufgegeben. Selbst ein der Abstammungslehre anhängender Gelehrter Boas in dem ihr gewidmeten Bande der „Kultur der Gegenwart" sieht in Mensch und Affe nur eine Parallelerscheinung mit einem Verwandtschaftsverhältnis, das auf einen entfernten Urahn zurückgeht. Aber von ihm wissen wir exakt nichts

und zudem ist es schwer sich ein Wesen vorzustellen, in dem sowohl die Kräfte zu einer Affen- wie einer Menschwerdung lagen, da es dann eigentlich über beiden Arten stand. Andre Forscher haben darum den Gedanken einer einheitlichen Entwicklung der Lebewesen einschließlich des Menschen aufgegeben. Sie verzichten entweder auf jede Mutmaßung über die Vergangenheit wie der Erlanger Zoologe Fleischmann oder sagen: „Viele mehrzellige Grundformen mit parallelen gesonderten Entwicklungsgängen — das ist das Wahrscheinlichste." (Grape.) — **Die Naturwissenschaft verfügt mithin über keine exakte Kenntnis über die Herkunft der menschlichen Körperlichkeit, wenn auch Beobachtungen über ihren Stoff wie ihre Form die Verbindung mit der übrigen organischen und anorganischen Welt nahe legen, die aber die bleibenden körperlichen Differenzen nicht verwischen darf.**

Damit aber ist die Christliche Anschauung von der Sonderart und der Entstehung des Menschen durchaus verträglich, die nur die Anerkennung seiner geistigen Eigenart und der dazu nötigen körperlichen Besonderheiten verlangt.

III.

Bestehen zwischen dem allgemeinen christlichen Glauben an die Schöpfung der Welt und des Menschen und der exakten Naturwissenschaft keine wirklichen Differenzen, so fragt es sich, ob diese Behauptung noch gilt, wenn die speziellen Angaben der **biblischen Schöpfungserzählung** mit naturwissenschaftlichen Aussagen verglichen werden. Allein hier ist zu überlegen, ob eine solche Vergleichung überhaupt von der Religion verlangt wird und im Sinn der biblischen Urkunden liegt. Diese sind rechtverstanden — nach einer sehr glücklichen Formulierung — „rückwärtsgewandte Prophetie" und genau so zu beurteilen, wie die vorwärtsgewandte Prophetie. Auch deren Bilder reden von der Natur, aber niemand wird eine Erfüllung in dem Sinn erwarten, daß nun „der Wolf neben dem Lamm und der Parder neben dem Böcklein" liegt, sondern hierin nur Sinnbilder für den allgemeinen Frieden in der Natur finden. Genau so wollen die Schöpfungsberichte in lebendiger Anschauung die Rückführung aller Dinge auf Gott und ihren geordneten Zusammenhang zum Ausdruck bringen. Sie tuen das nicht in gelehrtwissenschaftlichen Formen, sondern in der unmittelbaren Anschauung des naiven Menschen. „Die Erzählung überschreitet mit keiner Linie die Stufe derjenigen Vorstellungen und Anschauungen von der Welt, welche durch den täglichen Augenschein und die allgemeine Erfahrung hervorgerufen werden." (Bachmann: „Der Schöpfungsbericht und die Inspiration." Neue Kirchliche Zeitschrift, 1906.) Steht es aber so, dann **können die prophetisch naiven Bilder der biblischen Erzählung mit den exakt wissenschaftlichen Angaben der modernen**

Naturwissenschaft überhaupt nicht verglichen werden, weder mit einem positiven Resultat wie in den früheren konkordistischen Theorien, noch mit einem negativen.

Die in den biblischen Ueberlieferungen geborgenen Gedanken, die für das Ganze der christlichen Weltanschauung von Bedeutung sind, erweisen sich auch der Naturwissenschaft gegenüber als haltbar. Die einheitliche Abstammung der Menschen, auf welche die christliche Religion im Interesse einer naturhaften Grundlage für eine einheitliche religiös-sittliche Bestimmtheit und Bestimmbarkeit Gewicht legt, bleibt bei der modernen naturwissenschaftlichen Anschauung von dem einheitlichen Zusammenhang der Menschheit durchaus aufrecht. Die Annahme einer sittlich-religiösen Höherwertigkeit der ersten Menschen im Sinn einer von der Kulturstufe unabhängigen „innocentia puerilis" im Paradies, zu der bestimmte Tendenzen der christlichen Gottes- und Sündenanschauung drängen, liegt jenseits der exakten wissenschaftlichen Kenntnis. Diese stellt das Vorhandensein von — schon in verschiedene Rassen geteilten — Menschen sicher erst im Diluvium, aber mindestens dreißig bis vierzigtausend Jahre vor Christus fest und zwar auf einer verhältnismäßig hohen Kulturstufe, die auch schon sittlich-religiöse Vorstellungen wie den Unsterblichkeitsglauben in sich schließt.

IV.

Nur eine sekundäre Frage für die christliche Religion ist die nach der **Entstehung des Lebens** überhaupt, der eigentümlichen Form der organischen Natur. Die Versuche das Leben aus der anorganischen Natur durch deren selbsttätige Entwicklung abzuleiten, haben sich immer mehr als unzulänglich erwiesen. Mag man auch sämtliche der in der lebenden Substanz vorhandenen Stoffe und Stoffverbindungen künstlich hergestellt haben, so liegt nicht in ihnen das Originelle der lebendigen Zelle, sondern in ihrer Organisationsform und der dadurch ermöglichten zweckmäßigen Arbeitsleistung. Vererbung, Anpassung, aber auch Sterben sind Eigentümlichkeiten nur der lebenden Materie. Darum vertritt in der Gegenwart eine immer größere Zahl von Forschern den **Neovitalismus,** der, wenn auch in verschiedenen Formeln, das eigentümliche Geheimnis des Lebens anerkennt. Eine Ableitung des Lebens auf der Erde von andern Weltkörpern — etwa durch Meteore — ist reine Phantastik und schiebt seine Erklärung nur etwas zurück. Eine selbständige Erzeugung des Lebens aus anorganischer Materie, die schon die alten Griechen behaupteten, ist gleichfalls eine nicht exakt beobachtete Erscheinung. Es wird daher rein wissenschaftlich bei der Formel zu bleiben haben: „omne vivum ex vivo." Steht es aber so, dann hat **der religiöse Mensch für das Glaubensurteil die Entstehung des**

Lebens gehe auf einen besondern Schöpfungsakt Gottes zurück, völlig freie Bahn.

An der allmählichen Umbildung der Materie aus ihrer Urform in die jetzt bestehenden Formen ist der Christ direkt nicht interessiert. Die Materie ist für ihn von Gott geschaffen und alle Kräfte zur Weiterbildung sind in sie von Gott gelegt. Wie sich aber diese Umbildung vollzogen hat, das überläßt er der Feststellung oder Vermutung der Naturwissenschaft. Infolgedessen gehören Weltbildungshypothesen wie die von Kant und Laplace allein in die naturwissenschaftliche Diskussion, nicht minder aber auch die Fragen der Entwicklungslehre, soweit ihrer bisher nicht gedacht wurde.

Der christliche Schöpfungsglaube verlangt ebenso, daß die Naturwissenschaft sich in ihren Grenzen hält, wie er bereit ist, die aus seinem Wesen sich ergebende Begrenzung anzuerkennen. Wird dieser Standpunkt von beiden Seiten eingehalten, dann besteht kein Konflikt zwischen Schöpfungsglaube und Naturwissenschaft.

Braucht die Kirche ein Bekenntnis?

Pastor G. Fr. Schuetze, S. T. M.

Ehe wir an die Besprechung des mir gewordenen Themas gehen, erscheint es notwendig, unsre Aufgabe ganz genau und scharf zu definieren, damit sich keine falschen Schlüsse einschleichen können, die auf einer andern Auffassung des Themas beruhen, als wir sie haben. Stellen wir also zunächst fest: Wir haben hier keine dogmatische Frage zu behandeln, als ob etwa dastände: Sind Bekenntnisse zur Seligkeit notwendig? Ebenfalls liegt keine dogmenhistorische Untersuchung vor uns, die, die Notwendigkeit eines Bekenntnisses voraussetzend, nur fragt, welches der Bekenntnisse am besten anzunehmen sei? Wiederum liegt auch nicht die Frage vor uns, ob ein Christ, als individuelle Person, nicht vielleicht ohne Bekenntnisse selig werden könne, was in das Gebiet der praktischen Theologie schlägt. Nein, die uns beschäftigende Frage ist eine kirchenpolitische oder kirchenrechtliche, wenn auch einzelne Erwägungen aus andern theologischen Disziplinen entnommen werden mögen, und ließe sich mit andern Worten so formulieren: **Ist für die Kirche, als für eine politische Einheit, also als für den Leib Christi oder die Gemeinde der Heiligen, ein bestimmtes Bekenntnis eine Notwendigkeit oder nicht?**

Diese Frage ist sicherlich nicht neu. In dem, ausgangs des letzten Jahrhunderts in Deutschland und andern Ländern ausgefochtenen, Apostolikum-Streit lag in „nuce" die Negierung unsrer Position vor. Auf den Sack schlug man, und den Esel meinte man; das Apostolikum mußte als der Sack herhalten, aber der Esel, den man zu treffen gedachte, war („sit venia verbo") die Bekenntnisverpflichtung der Kirche überhaupt. Jedoch, wir wollen gerecht genug sein, auch den Gegnern das Recht ihrer Ueberzeugung zuzugestehen, so lange sie sich auf Gründe stützt. Wir dürfen also zunächst einmal daran gehen, die Gründe gegen die Notwendigkeit eines Bekenntnisses für die Kirche zu prüfen und ihre Stichhaltigkeit zu widerlegen.

Aber erst noch eine Vorfrage: Was verstehen wir unter einem Bekenntnis? Da sind wir nun in der glücklichen Lage, einen unsrer Gegner zitieren zu können, der im Maiheft die Notwendigkeit eines Bekenntnisses zu bestreiten scheint. Er betont wohl die Notwendigkeit eines Bekenntnisses, spielt aber sofort die Frage wieder in das dogmatische Gebiet hinüber, indem er schreibt: "OUR religious experience must be expressed in definite and distinct concepts." (S. 184.) (N. B. our im Original nicht gesperrt gedruckt.) Das ist die typische Haltung der sogenannten Vermittlungstheologen, die es nicht ganz mit dem Offenbarungsglauben verderben wollen (deshalb die Notwendigkeit des Bekenntnisses zugeben) und doch mit

dem Liberalismus liebäugeln (deshalb die eigene Person und die eigene Erfahrung als das Maßgebende hinstellen). Wir müssen uns auf das allerentschiedenste gegen diese Definition eines Bekenntnis verwahren, wenn wir auch die erste Definition gerne akzeptieren können, die eine "clear and definite expression and formulation of the Christian truth" verlangt. Es ist zu schade, daß nachher die Christliche Wahrheit als identisch mit der eigenen Erfahrung hingestellt wird. Damit wird dem willkürlichsten Individualismus Tür und Tor weit geöffnet. Also wenn ich eine Formulierung des Bekenntnisses noch nicht persönlich in meinem Glaubensleben erfahren habe, bin ich berechtigt, diesen Punkt aus dem Grundgesetz meiner Kirche einfach auszustreichen, und doch ein Glied derselben zu sein? „Exempla docent": X mag ein Gegner des 18. Amendments sein, dessen Notwendigkeit noch nicht persönlich erfahren haben; darf Herr X darum sagen: Dieses Amendment gilt für mich darum nicht; ich bin darum doch ein guter Amerikaner? Ich glaube, Onkel Sam würde ihm gar bald eines andern belehren. So müssen wir („mutatis mutandis") darauf bestehen, daß ein **Bekenntnis die von der Kirche vorgenommene und daher für alle Glieder der Kirche verbindliche Formulierung des in der Heiligen Schrift enthaltenen Wahrheits- und Offenbarungsinhalts** ist.

Nun wird eingewendet, das die älteste apostolische Kirche auch kein Bekenntnis gehabt habe, daß Christus auch kein formuliertes Bekenntnis von seinen Jüngern gefordert habe. Dem entgegen ist zu erwidern, daß allerdings Christus von seinen Jüngern ein Bekenntnis gefordert hat (Matth. 10, 32), daß aber, solange der Herr selbst auf Erden weilte, die Notwendigkeit eines in **Worten** formulierten Bekenntnisses nicht vorlag, solange das in Jesu **Person** formulierte Bekenntnis des Messias unter ihnen weilte. Uebrigens vermögen wir doch schon zur Zeit von Jesu Erdenleben den Anfang eines formulierten Bekenntnisses in Petri Worten finden: „Du bist Christus, der Sohn des lebendigen Gottes" (Joh. 6, 69). Wenigstens deckt sich dieses Bekenntnis fast wörtlich mit dem ältesten Taufbekenntnis, das uns vorliegt und noch aus vorpaulinischer Zeit stammt, das Philippus dem Kämmerer abfordert (Act. 8, 37). Da dieses Bekenntnis vorlag, ehe Paulus in die Reihen der christlichen Verkündiger eintrat, kann man ihm nicht den Vorwurf machen, daß es paulinisch theologisiert sei. Wenn wir aber die Zeit der Wirksamkeit Pauli in die älteste Kirche einschließen, so finden wir, abgesehen von den Worten Pauli zum Kerkermeister in Philippe, in 1. Tim. 3, 16 ein ganz klar und deutlich definiertes Bekenntnis zu Christo (indem wir statt theos mit ℵ*. ℵ c. A*, C*, F und G graec. hos lesen. „Daß hier ein Stück aus einem in der Kirche in Gebrauch befindlich gewesenen Hymnus oder

hymnusartigen Bekenntnis vorliege, — der Annahme bedarf es nicht (so zum Beispiel, Weinel, Die Auslegung des apostolischen Bekenntnisses von Kattenbusch, Z. N. W. II, 35)." (Wohlenberg: Die Pastoralbriefe, Leipzig, 1906.) Wir lehnen also ganz entschieden den Versuch ab, dieses uralte Bekenntnis als eine spätere Interpolation aus einem kirchlichen Hymnus oder Bekenntnis zu erklären; vielmehr sehen wir, wie schon in der ältesten Kirche das Bedürfnis empfunden wurde, das Bekenntnis in feste Formen zu bringen, — daß es unter der Inspiration des Heiligen Geistes in poetischer Form geschehen ist, ist noch lange kein Grund seine Echtheit anzufechten. Stellen wir also noch einmal fest, daß sofort nach dem Scheiden des Erlösers in der Kirche das Bekenntnis als ein Bedürfnis empfunden wurde, dessen erste Spuren wir in den obengenannten Stellen finden. Fernerhin verbietet uns, soweit ich sehen kann, in der Stelle Hebr. 4, 14 nichts an ein formuliertes Bekenntnis zu denken, dessen genauer Wortlaut uns natürlich nicht mehr vorliegt, dessen Inhalt aber in den Worten gegeben ist: „Jesum, den Sohn Gottes, der gen Himmel gefahren ist."

Weiter wird gegen die bestehenden Bekenntnisse eingewendet, daß sie angeblich alle veraltet und dem modernen Gedankenkreis und der modernen Empfindungswelt nicht mehr entsprechen, daß vielmehr jede Zeit das Recht habe, sich ihr eigenes Bekenntnis aufzustellen. Das klingt ja ganz schön und enthält, wenn wir ganz scharf suchen, vielleicht auch ein Körnchen Wahrheit; aber eben doch nur ein ganz kleines Körnchen. Wir wollen zugeben, um unsern Gegnern so weit als nur irgend möglich, entgegenzukommen, daß, wenn in einem Bekenntnis sich Ausdrücke und Sätze befänden, die der jetzigen Zeit absolut unverständlich wären, man das Recht haben würde, das Bekenntnis in eine moderne Sprache zu übertragen. Wir bekennen ja in dem sonntäglichen Gottesdienst das Bekenntnis nicht in lateinischer oder griechischer Sprache, sondern in unserm geliebten Deutsch. Das Credo ist kein papierner Abgott, sondern muß in der besten möglichen philologischen Uebersetzung erhalten werden. Wenn zum Beispiel Luther des öfteren schreibt „thar" und „thürren" für dürfen oder wagen, so wird kein vernünftiger Mensch daran Anstoß nehmen, wenn diese Worte in einer für die Jetztzeit berechneten Ausgabe durch neuzeitliche ersetzt werden. Aber weder im Apostolicum, noch im Evangelischen Bekenntnis (dem sogenannten Bekenntnisparagraphen) finden wir solche Ausdrücke enthalten. Es ist auch nicht so sehr der Wortlaut, gegen den die Widersacher des Bekenntnisses anstürmen als vielmehr der Inhalt. Die Bekenntnisse „passen nicht mehr für die moderne Zeit," weil das moderne Wissen (oft, nicht immer) sich über die offenbarte Wahrheit erhaben wähnt. Das Wort „Schöpfer Himmels und der

Erden" paßt nicht mehr in unsre Erkenntnis, die in der „Evolutionstheorie" den Gipfelpunkt aller Wahrheit in jeder Beziehung gefunden zu haben glaubt. Aber diese Theorie hat sich schon überlebt und spukt nur noch in einigen wenigen Köpfen von Leuten, die den Wald vor lauter Bäumen nicht sehen können, oder die dogmatische Scheuklappen tragen und nicht sehen wollen.

Das Argument von der „Nichtmehrzeitgemäßheit" des Bekenntnisses ist ebenfalls ein uraltes. Schon die Gnostiker des zweiten Jahrhunderts dachten, sie müßten das Bekenntnis in Einklang mit ihren philosophischen Spekulationen bringen; aber was dabei herauskam, ist ja bekannt. Im letzten Grund läuft dieses Argument doch immer auf Luk. 19, 14 hinaus. An die Stelle der offenbarten Wahrheit wird das eigene Erfahren und innere Erleben gesetzt. Wir aber halten dafür, daß das Wort Gottes und alles, was es uns offenbart, immer zeitgemäß ist und niemals veralten kann. Ist des Menschen Denken mit dem Inhalt der Offenbarung nicht in Einklang zu bringen, so ist weder die göttliche Wahrheit, noch deren kirchliche Formulierung Schuld, sondern der Mensch selber. (Römer 1, 22.)

Als ein weiteres Argument gegen ein bestimmtes kirchliches Bekenntnis hält man uns das Utilitätsprinzip vor: Wir müssen die Türen weit öffnen, daß jeder, er sei, wer er sei, sich in unsrer Kirche heimisch und zuhause fühlen könne. Aber dieses Prinzip hat in der Kirche Christi niemals Berechtigung gehabt, darf sie auch nicht haben. Für solchen Synkretismus sind wir nicht zu haben, der jedermann allerlei werden möchte, um etliche zu gewinnen, der, um Jud, Heide, Christ und Hottentott friedlich in einen Stall zu bringen, die Hürden so weit erweitern will, daß keine Hürden mehr zu sehen sind. Nein, da lobe ich mir den „starren Konfessionalismus" der Lutherischen Kirche. Da weiß man doch wenigstens, woran man ist, und kann, wenn einem das nicht gefällt, die Kirche verlassen. Besonders in der jetzigen Zeit, wo es so viel Gerede gibt von einer Vereinigung mit einem andern Kirchenkörper, ist ein genau umschriebenes Bekenntnis der Kirche so notwendig wie das tägliche Brot. Wir müssen erst doch sicher klar sehen, wie wir selber stehen; dann bleibt zu erwägen, wie die andre Kirche steht, und erst dann kann von Verhandlungen die Rede sein. Hätten wir aber kein Bekenntnis oder nur ein unklar verschwommenes, sodaß man nicht erkennen kann, was geharfet und was gepfiffen ist, dann wäre entweder eine Vereinigung unmöglich, oder aber wir wären wie ein Rohr, das der Wind wehet. Das Utilitätsprinzip ist noch immer von der Kirche zurückgewiesen. Petrus hätte können „die Kraft Gottes, die da groß ist" für die Kirche gewinnen, wenn er das moderne Bekenntnis angenommen hätte, daß für Geld alles käuflich ist, vielleicht so: Ich glaube, daß der Heilige Geist

für Geld erkauft werden kann. Statt dessen aber ist Petri Meinung, „daß du verdammt werdest mit deinem Geld." Der Kurfürst Johann Friedrich von Sachsen hätte Heinrich VIII. von England und die ganze anglikanische Kirche in das Lutherische Lager ziehen können, wenn er das Augsburger Bekenntnis hätte preisgeben wollen. Man gehe uns mit dem jesuitischen Grundsatz: Der Zweck heiligt die Mittel; denn darauf läuft es letzten Endes hinaus, wenn man sagt: Kein spezifisches Bekenntnis, damit alle bei uns Platz haben. Wo die Bibel sagt: Die Pforte ist eng, haben wir keine Berechtigung die Pforte weit zu machen.

Endlich aber hören wir den Einwand gegen ein festes Bekenntnis, daß wir unsern Kindern nicht vorschreiben können, noch dürfen, was sie glauben sollen. Aber wo in aller Welt steht das in unsrer These, daß die Kirche ein Bekenntnis gebraucht, wenn sie der Leib Christi und die Gemeinde der Heiligen sein will? Das Bekenntnis ist ein durch lokale und zeitliche Verhältnisse formulierter Ausdruck der Erkenntnis der Wahrheit, wie er zu der Zeit des Entstehens des Bekenntnisses dem menschlichen Verständnis angemessen und angebracht erschien. Bekenntnisse werden nicht gemacht, sondern aus dem Drang und Kampf der Zeit geboren.

Wie unter dem Druck des Gnostizismus das römische Taufbekenntnis entstand; wie es in Nicäa galt, die Gottheit Christi gegen die Arianer festzustellen, oder es in Augsburg galt, die Rechtfertigung aus dem Glauben zu erhalten, so wird niemand unsern Epigonen es verargen und verwehren, wenn sie im Kampf gegen neue Irrlehren sich einen festen Konsensus schaffen. Aber wo in aller Welt haben wir jetzt Kämpfe auszufechten, die uns zu der Aufstellung eines neuen Bekenntnisses nötigten? Dazu aber sei uns die Frage erlaubt, wenn es den jetzigen bibelgläubigen Gliedern des Leibes Christi verwehrt sein soll, ein positives, ererbtes und bewährtes, Bekenntnis zu haben, mit welchem Recht dann wollen unsre Modernisten sich und damit auch ihre Kinder durch ein, „toto coelo" von den jetzigen verschiedenes, Bekenntnis binden? Aus dieser Erwägung heraus wird es klar, daß es den modernen Gegnern des Bekenntniszwanges nicht sowohl um das Bekenntnis überhaupt, sondern um die jetzt bestehenden Bekenntnisse handelt. Das ist darum auch der berechtigte Vorwurf gegen den Modernismus, daß er unter falscher Flagge segelt und nicht den Mut hat offen Farbe zu bekennen.

Werden in zukünftigen Zeiten aber Kämpfe kommen, die wir jetzt nicht voraussehen können, und wird es sich dann darum handeln, daß ein Bekenntnis notwendig sein wird, dann werden unsre Urenkel, wenn sie aufrichtige Gottsucher sind, doch dahin kommen, daß sie die alten Bekenntnisse der Evangelischen Kirche wieder aus dem Moder der modernen Gegenwart heraussuchen. Darum erhof-

fen wir von der jetzigen Kommission, die den Evangelischen Glaubensparagraphen revidieren soll, **nichts**, absolut **nichts**. Das Wort Gottes bleibet ewiglich, und einstweilen halten wir noch die Formulierung der Wahrheit Gottes in den alten Bekenntnissen für die bestmögliche. **„Sint, ut sunt, aut non sint,"** für die Gegenwart; für die Zukunft werden wir am besten tun, Gott sorgen zu lassen. Wird er ein neues Bekenntnis für nötig erachten, so werden der Evangelischen Kirche auch die Männer nicht fehlen, es zu formulieren. Jetzt aber ist das alte Bekenntnis der Kirche noch immer unwiderlegte Wahrheit.

Damit man uns aber nicht den Vorwurf eines „Destructive Criticism" machen kann, wollen wir nun dazu übergehen, die positiven Beweise unsrer Behauptung aufzusuchen und Gründe anzuführen, die unsre Position begründen, daß die Kirche als Leib Christi eines positiven Bekenntnisses gar nicht entbehren kann. Diese Gründe werden wir auf dem historischen Gebiet, auf dem dogmatischen und auf dem kirchenpolitischen Gebiet zu suchen haben.

In historischer Rücksicht ist es zunächst **die Kontinuität der Kirche,** um deren willen wir diese Forderung aufstellen müssen. Alle Geschichte, folglich auch die Geschichte der Kirche Christi ist nicht eine lose aufgereihte Schnur von Perlen, eine zufällige Aufeinanderfolge von allerlei Geschehnissen, sondern eine ständige Erneuerung des Kausalnexus, eine immer sich wiederholende Aufeinanderfolge von Ursache und Wirkung. Um die Kirche von heute zu verstehen und recht würdigen zu können, dürfen wir nicht nur die jetzige Erscheinungsform ins Auge fassen, sondern müssen ihren Werde- und Bildungsgang stets in Betracht ziehen. Das beste Hilfsmittel zu diesem Zweck liefern uns aber die zeithistorischen Bekenntnisse. Als **historische Dokumente** zum Verständnis der eigenen Kirche muß die Kirche also Bekenntnisse haben. Gerade in Rücksicht auf eine etwa mögliche Vereinigung mit andern Kirchen müssen wir unsre alten Bekenntnisse immer wieder studieren, um zu sehen, was wesentlich, und was nur Akzidens unsrer Kirche ist, was wir unbedingt festhalten müssen, und was wir unter Umständen preisgeben könnten. Diese kirchenhistorische Bedeutung der Kirchenbekenntnisse ist eine so evidente, daß mit jemand, der sie leugnen sollte, eine Verständigung einfach unmöglich ist, weil einem solchen jeder wissenschaftliche Sinn abgehen würde.

Aber Kontinuität ist nicht nur irgend eine mögliche Entwicklung, sondern **die folgerichtige** Entwicklung entlang der eingeschlagenen Bahn. Jede Entwicklung mag je und dann einmal Seitensprünge machen und sich auf Abwege verlieren, die entweder im Sand verlaufen oder nach geringerer oder längerer Zeit wieder in die Hauptbahn einbiegen. So werden zum zweiten unsre Bekennt-

nisse uns dazu dienen, **daß wir uns selber prüfen können,** ob wir auf der graden Bahn der Kirchenentwicklung uns befinden, oder ob wir uns auf einen Seiten- und Abweg verirrt haben. Nehmen wir zum Beispiel die Lehre von der Gottheit Jesu Christi. Es kann niemand bestreiten, daß die erste Kirche den Glauben an die Gottheit Christi schon gehabt und verteidigt hat. Ein kursorischer Ueberblick über den Gang der gesamten Kirchengeschichte wird uns die Tatsache vor die Augen führen, daß ihr ganzer Inhalt mehr oder weniger in das kurze Wort zusammengefaßt werden kann: „Abwehr der Angriffe auf das Bekenntnis der Kirche." So sind denn die Bekenntnisse für die Kirche unerläßlich als eine **Korrektivnorm ihrer Lehrtätigkeit.** An ihnen kann die Kirche ermessen, ob sie noch in der Uebereinstimmung mit der Lehre der Urkirche sich befindet, oder ob sie von dem normalen Entwicklungsgang abgewichen ist.

Kontinuität der Kirche aber besagt uns drittens, daß wir **die Prinzipien,** die **der Kirche** von Anfang an eingewohnt haben, beibehalten müssen. Die Römische Kirche hat kein Bekenntnis mehr nötig seit 1870. Die Unfehlbarkeit des Papstes ersetzt dasselbe. In allen Streitfragen, die auftuchen möchten, beruft man sich in der Kirche Roms nicht mehr auf ein Bekenntnis, sondern appelliert an die Entscheidung des unfehlbaren Alten auf den sieben Hügeln. In der Lutherischen Kirche ist ebenfalls seit dem Konkordienbuch kein Bekentnis mehr entstanden; in ihm scheint ein für allemal die Lutherische Lehrposition festgelegt zu sein. Unsre Evangelische Kirche (richtiger Synode) hat ihr Bekenntnis noch keine hundert Jahre und will schon wieder daran modeln. Es scheint mir, als ob der Sinn für historische Kontinuität uns abhanden gekommen sei. Es ist wahr, daß das historische Grundprinzip unsrer Kirche, dem sie ihre Verpflanzung nach Amerika verdankt, das Prinzip der Einigkeit im Geist ist. Um in der Kontinuität der Kirche zu bleiben, hat man nun gesagt, müsse man den Bekenntnisparagraphen so erweitern (wie schon oben ausgeführt), daß jeder in unsrer Kirche einen Platz finden könne. Aber die rechte historische Kontinuität belehrt uns eben, daß dieses absolut nicht der Sinn und die Meinung unsrer Väter war, die sich ausdrücklich auf **die Einigung zwischen der Lutherischen und der Reformierten Kirche** beschränkten. Als eine Folgeforderung dieses Prinzips müssen wir dann eben darauf bestehen, daß unser Bekenntnis so gehalten werde und bleibe, daß wir nur die Einigung dieser beiden Kirchen darstellen. Ich vermöchte mir wenigstens keine Kirche vorstellen, die weitherzig oder nennen wir das Kind beim rechten Namen, bekenntnisfaul genug wäre, um Mormonen, Katholiken, Quäker, Swedenborgianer und sonst noch alle möglichen einzuschließen. Und wenn ich mir ein solches Bekenntnis denken könnte, dann wäre es sicher nicht meins.

Solch eine Kirche, die ohne Bekenntnis naturgemäß sein müßte, nein danke!

Als zweite Gruppe von Argumenten hatten wir die **dogmatische** genannt, in der wir uns aber ganz kurz fassen wollen, da wie wir sagten die Aufgabe uns nicht als dogmatische erscheint. Das Hauptargument in dieser Hinsicht ist die Gewährleistung der reinen Bibellehre. Selbst die schärfsten Gegner des Bekenntniszwanges müssen in dieser Hinsicht ohne weiteres zugeben, daß sie kein Bekenntnis aufweisen können, das der Lehre der Bibel widerspricht. Alles, was man ihnen in dieser Hinsicht vorwerfen kann, ist, daß sie eine oder die andre Seite der Bibelwahrheit mehr betonen und andre in den Hintergrund treten lassen. Das aber ist ganz einfach aus dem Kampf zu erklären, aus dem jedes einzelne Bekenntnis hervorgegangen ist. Jedenfalls muß der Leib Christi ein Bekenntnis haben, der der Kirche garantiert, daß in diesem Bekenntnis die reine Lehre des Wortes Gottes enthalten ist.

Das wichtigste Argument aber ist das **kirchenrechtliche.** Die Kirche ist nicht nur der Leib Christi, sondern auch eine **inkorporierte, juristische Person.** Das Landesgesetz unser U. S. A. verlangt nun aber, daß jeder Verein, Gesellschaft, Loge eine ganz bestimmte Konstitution haben muß, die die betreffende Vereinigung von andern ähnlichen oder unähnlichen Vereinigungen unterscheidet. In andern Ländern wird es wahrscheinlich genau so gehalten sein. Welches ist denn das Grundgesetz, auf das eine Kirche oder Gemeinde inkorporiert ist? Doch offenbar das Bekenntnis der Kirche. In äußerlichen Formen, Zeremonien, Verfassung, Regiment mögen die Kirchen sich mehr oder weniger ähneln. Das unterscheidende Merkmal aber, das jede kirchliche Vereinigung von der einer andern Kirche trennt und scharf von jeder andern absondert, ist das Bekenntnis. Aus diesem juristischen Grund allein ist das Bekenntnis für eine jede Kirche eine Notwendigkeit.

Ein weiterer Grund ist zu finden in der **Verpflichtung der Kirche über ihre Erhaltung zu wachen.** Die Kirche hat aber dafür kein anders und kein besseres Mittel als das Bekenntnis. Wer zu ihr gehören will, von dem kann und muß sie verlangen, daß er das Bekenntnis annimmt. Dieser sogenannte Bekenntniszwang ist einfach eine Pflicht der Selbsterhaltung, die die Kirche besonders ihren Dienern, Predigern und theologischen Lehrern auflegen **muß.** Wohl bin ich kein Freund von Ketzergerichten, und gewiß ist das Wort wahr, daß der Gerechte **seines** Glaubens leben wird; aber es steht doch nirgends geschrieben, daß der Gerechte seines Glaubens leben soll in einer Kirche, die einen andern Glauben hat. „Patent portae." Wer nicht mit meiner Kirche übereinstimmen kann, zu dem sage die Kirche: Lieber, scheide dich von mir. Willst du zur

Rechten, so will ich zur Linken. Wir sind Brüder, und keine Feindschaft herrsche zwischen uns beiden, aber zusammen können wir nicht hausen. Aber das ist ein Punkt, mit dem man den Herren Modernisten und Vermittlungstheologen nicht kommen darf. Es ist ja so viel leichter, in der Kirche zu bleiben und ihr hinterrücks den Dolch in das Herz zu stoßen als sich aufrichtig und männlich von ihr zu trennen. Wenn einer dieser neuen Theologen (?) wollte offen und ehrlich vor die Gemeinden hintreten, und ihnen sagen: Für mich ist Christus nur eine Idealfigur, und Jesus von Nazareth nur ein Mensch, wenn auch der reinste und beste, dann würde er sich lange nach einer Gemeinde umsehen müssen, die tief genug gesunken ist, das als tägliche Geistesnahrung anzunehmen. Sollte, was Gott in Gnaden verhüten möge, dieser Liberalismus je in der Kirche Christi so die Ueberhand gewinnen, daß sie ein solches liberalistisches Bekenntnis annehmen würde, so bin ich sicher, daß wir die Konsequenz ziehen würden und sagen: Nein, in einer solchen Kirche ist meines Bleibens nicht länger. Es erhebt sich dann auch noch die weitere Frage:

Ist eine Kirche, die in ihrem Bekenntnis ihr eigenes Fundament, die Gottheit Christi, negiert, überhaupt noch der Leib Christi zu nennen? Im besten Fall ein toter Leib, der sein eigenes Haupt abgeschnitten hat.

Als **Ordinationsverpflichtung** endlich ist ebenfalls ein Bekenntnis unerläßlich. Hat die Kirche das Symbol nötig als einende und als begrenzende Darstellung der erkannten Wahrheit, so ist das Bekenntnis nicht weniger notwendig als Lehrnorm. Freilich kann man dem Symbol als Lehrnorm nur die Bedeutung einer „norma normata" zuerkennen, während die Heilige Schrift allein die „norma normans" bildet, aber im praktischen Leben des Kirchenregiments ist der Bekenntniszwang bei der Ordination oder Amtsübertragung unerläßliche Bedingung. Es sollte genügend sein, die Kandidaten für das heilige Lehramt auf die Bibel zu verpflichten. Erfahrungsgemäß aber hat die Schrift so viele Auslegungen erfahren, haben sich Häretiker und Sektierer noch immer in den Deckmantel der Bibel zu hüllen gewußt, aus der sie unter eigener Auslegung oder Verdrehung der anerkannten Auslegung ihre eigenen Menschenfündlein zu verteidigen wissen, daß eine solche Verpflichtung **einfach nicht genügt.** Es muß eine Verpflichtung auf das Bekenntnis, als auf die Lehrnorm der Partikularkirche, in der der Kandidat das Lehramt übernehmen will, hinzukommen. Und zwar muß die Anerkennung des Bekenntnisses eine absolut freiwillige, überzeugte sein, nicht etwa nur eine des Scheines halber, oder aus Respekt gegen die Vorväter übernommene. Wer diese Verpflichtung nicht auf sich nehmen mag oder kann, zu dem hat die Kirche, als Wäch-

terin über die Reinerhaltung der Lehre, das Recht nicht nur, nein die heilige Pflicht zu sagen: Geh in Frieden deines Weges, werde auf deinen Glauben selig; aber das Lehramt in der Kirche kann ich dir unter diesen Umständen nicht anvertrauen.

Wenn wir mit Luther von der Kirche im zweifachen Sinn reden als erstens von der unsichtbaren Gemeinde der Heiligen, so hat diese von allen Zeiten und noch immer das Bekenntnis gebraucht als ein Banner, um das sich die gläubigen Glieder des Leibes Christi sammeln, unter dem sie kämpfen, streiten, unterliegen und doch endlich siegen. („Vexilla regis prodeunt".)

Betrachten wir aber zum andern die Kirche als einen sichtbaren Organismus, der in der Welt lebt und arbeitet, so ist für diese Auffassung der Kirche das Bekenntnis das Erkennungszeichen oder Paßwort, an dem sich die Glieder der Gemeinschaft unter einander erkennen. („Insigne.")

Dieses „Insigne" hat dann die dreifache Bedeutung: Erstens die Glieder der Partikularkirche zu vereinigen und zu sammeln; zweitens die Partikularkirche von andern Partikularkirchen abzutrennen und zu begrenzen; drittens die Lehrvorschrift dieser Partikularkirche zu sein. Zu diesem Behuf hat die Kirche nicht nur die ökumenischen Symbole, sondern auch die Sonderbekenntnisse der eigenen Kirche absolut notwendig.

So schließen wir: **„Ceterum censeo: Sint ut sunt."**

EDITORIALS

NEW YEAR REFLECTIONS

The first chapter in the book of Joshua is one of the best texts for a new year sermon we know. It has stood us in good stead many a time and probably will do so again. It is the easiest thing in the world to find a good theme for it. "A Sure Road to Success," or, "A Year of Promise," or, "Why Fear? God will do His part if you do your own," and doubtless many others, equally good, will suggest themselves without effort. Let us use it for this first Editorial in the new year.

Three times the Lord tells Joshua, on his entrance upon the leadership of Israel, to be "strong and of good courage." How could it be stressed more emphatically that the quality of courage is one of the essential qualities for success? Courage here is self-confidence based on confidence in God and his promises.

Some time ago we spoke on the absolute need of self-confidence in the pulpit (under the caption of Luther's word: "Tritt keck auf . . . ." see December, 1927, p. 451 ff.) Courage in the pulpit makes or unmakes the sermon. Since then we have heard of a striking case of what the lack of courage sometimes does to the nerves of the speaker. It was about one of our ministers, a man of strong physique, a fluent speaker and of more than ordinary ability. He has been in the ministry for more than 20 years, is a writer of note, and his audience is not more critical than others. Still this man gets so worked up by his pulpit work; his nerves are in such a flutter by the time he gets through that his wife has orders to serve the noonmeal no sooner than an hour after the service. That minister does well not to eat before his nervous system has regained its equilibrium, but if he could shake off his timidity such precautions would be unnecessary.

Bob Jones, the golf champion, so we read yesterday, never polishes the hitting surface of his clubs because a slight roughness there is an aid to control, affording a better grip on the ball. And he adds, "Whether or not there is an actual improvement made in this way is of little consequence so long as one *believes* that there is. It at least has *the effect* of *increasing one's confidence.*"

So self-confidence is indispensable in leading a nation, in driving a golf ball, and in preaching a sermon. And on many other occasions. Speaking in meeting, at conferences, to one's own folks and, especially, before strangers, calls for that equipment if some measure of success is to be attained.

Such confidence, however, is not to be confused with presumptiousness. It is based on intellectual and moral qualifications. Joshua, if he was to have success, was required to study the Word diligently and do God's will unswervingly. The minister must pursue the same road. He must know his Bible. That is so self-evident that the all too common neglect of the Bible by the minister is all the more inexcusable. The devotional study of the Bible by the people has fallen into decay. The other day one of our church members, an intelligent musician, expressed the opinion that not one ordinary member in 10,000 reads his Bible with any great regularity! And if the minister, so we may add, reads it more it is because necessity compels it. He has to make a sermon, therefore he has to hunt for a text and give it a reasonable amount of study. There may be exceptions, no doubt; and there may be some who find our statement entirely too sweeping. The present writer reads a great many books on the Bible but the Bible itself, for devotional purposes, he reads much less than when he was 16 years of age. That is a woful admission to make, but make it he must. Adolphe Monod, the great French divine, in his "Regrets", written almost on his deathbed, said, that if he was allowed to live his life over again, he would spend much more time in David's psalms and Paul's epistles. With how much more truth could such a statement be made by most of us.

There is the other requirement, mentioned in this chapter, of a consistent life. "Depart not from it to the right or left." Be not too righteous nor too lax and yielding. It is a striking feature of the religion of the Bible that the moral and the religious elements are so admirably blended. No other religion can rival it in this respect. Love God! is the first and great commandment, but the other—love thy neighbor!—is like unto it.

We may pride ourselves on this preeminence of our faith; but it is one thing to praise it, and another to practice it! God requires Joshua to be a straight-forward character, to live the Bible as well as to study it. To know the will of God and to do it, is the road to success; it is also the way to the respect of our fellowmen. A good chapter indeed for new year reflections. Whom would such reflections not lead to penitence; who would not have his moral fibre strengthened if he took the fact into earnest consideration that what was required of the Jewish general is certainly required of the Christian minister!

OUR YOUTH AND THE CHURCH

To win our young people, and not only them but our juniors also, for the church, seems to us one of the most difficult problems

we have to face. It would have been a good thing for us if we could have attended the Young People's Convention held at Milwaukee, last summer, for the reports had it that there seldom was a convention of that sort when the young people showed so much and such sustained interest in religious questions. It was especially pointed out that these questions were less of an intellectual nature and more of a moral and spiritual; they had to do with the Christian faith as a vital factor in life and character building, and not so much with the conflict between faith and science.

Nevertheless, the young people who go to such conventions are generally the pick of their class and one must not build too much on the impression they personally receive. We have exceptions everywhere. Occasionally a boy or girl will open their mind to the pastor when he had not at all expected it, and he is pleasantly surprised with the discovery that there is more under the surface than is shown in the ordinary intercourse. But such experiences are few and far between. Judging by what we observe in young people's meetings, in the church attendance of boys and girls, and in their general life as far as it comes under our observation, there is not much cause for bounding optimism.

Our views are the result of our experiences, and since experiences differ others may have entirely different opinions. Ours may be the case of one of our most distinguished pastors, now deceased for some time, who was a real church builder, a man of decided spirituality, a winning personality, but not a success with the young people. "He doesn't know how to handle the young people," said his board of him. They revered him as a pastor is seldom revered amongst us, but they were aware of this limitation. Had one asked this man his opinion about youth in general, it would doubtless have been somewhat pessimistic. So may be ours, for the same reason.

Still we find ourselves in agreement with quite a few. We begin our more direct personal work with our youth in the catechetical classes. And right here begin our difficulties and our disillusionment. Some of us look back upon their instruction period with deep gratitude. They remember that they were hardly ever again as serious in life as they were then; and others date back their very conversion, the awakening of faith and a personal relation to Christ to the impressions received then. How different the situation now! Confirmation itself is by many not sought. In our day it was the *condito sine qua non;* today, in some cases, we have large congregations with hundreds of scholars in Sunday school, and only a few in the catechetical class. And on the other hand, when we have a large number of confirmation scholars, what difficulties does

not the mere matter of discipline present! We have known pastors who would throw up their hands with an unmeasured sense of relief when the instruction hour was over. How are you going to make a religious impression on the class when you may look for some bit of nonsense to pop at any time. The pastor is apt to lose his tempel but that is perhaps better yet than to submit meekly to the indignities of the occasion.

A great deal of the blame has been put on the catechism and the inherent dulness of catechetical instruction. Modern pedagogy has taught us better methods of teaching and given us better text-books. The catechism has not escaped. Revision of the catechism has been on our program for many years. The committee has finished its draft and it may be soon submitted. But General Conference had greatly hampered the revision. It had laid down the rule that in the main only the language was to be simplified. The committee has done that with skill and faithful labor. But simplification was not nearly enough. Nowadays all instruction aims to be pupil-centered and the text-books must yield to the same test. That is much more than simplification of language.

Some time ago we reviewed a book on catechetical instruction arranged on this principle (Heinrich Seim: "Lehrgang eines ländlichen Konfirmandenunterrichts"). It began with the environment of the child: his congregation, the Sunday services, the church year, prayer at home, the hymnbook, the Bible. And then, under the title: "Evangelische Lebenskunde" (what to know about the Christian life) it took up the personal aspect: how to be a Christian, beginning with the life of Jesus, and taking the pupil through the 3 articles and the other parts of the catechism. The whole arrangement of the book was eminently practical, pupil-centered, novel but sane. Something like that ought to be tried by us. It is the old idea of the "handbook" suggested different times, that was to introduce the scholar to the life in church and world rather than to a correct system of doctrines.

The non-attendance of young people (particularly boys and girls) at church is one of the great defects of our church life. We haven't space to go into that now; besides, we have not had much success along that line although we have tried the usual remedies. If our readers have done better let us hear from them in these pages in the coming year. So far as the whole problem is concerned, we do not even see the early dawn of a new day. This is not an encouraging admission to make. At the present time we give a star to each Sunday school scholar attending services, and we have not run out of stars yet.

Die Reformierten und Wir.

Die Bewegung für Konsolidation im amerikanischen Protestantismus schlägt andauernd starke Wellen. Die Kongregationalisten und „Disciples" haben eine Vereinigung ihrer Kirchenkörper in Beratung, die sich über die ganzen Vereinigten Staaten erstrecken soll. In Ohio ist ein gemeinsames Komitee von Vertretern dieser Kirchen an der Arbeit, um den bevorstehenden landweiten Zusammenschluß beider Kirchenkörper in diesem Staat selbst sobald als möglich zu verwirklichen. Einzelne Kirchen aus beiden Lagern haben beschlossen, sich schon jetzt zu vereinigen, ohne die Vollendung der nationalen Union abzuwarten. Die eigentümliche Verfassung dieser Kirchen mit ihrer starken Betonung der Autonomie der Einzelgemeinde macht ein solches selbständiges Vorgehen möglich.

Bei uns und bei den Reformierten ist das ja anders. Hier kann wohl eine einzelne Gemeinde oder ein Distrikt der Sache mehr zugetan sein und sie entschiedener zu fördern suchen als andre, aber kein Teil der Kirche könnte selbständig vorgehen, ehe die Gesamtkirche gesprochen hat. Das mag die Bewegungsfreiheit besonders aktiver Glieder hemmen, aber es ist doch auch eine Sicherung gegen Absplitterung und gegen Unüberlegtheit.

In Sachen unsrer Annäherung an die Reformierten scheint der mehr östliche Teil der Synode mehr Interesse zu zeigen als der westliche. Wir hier in Cleveland leben mit den Reformierten auf einem so vertrauten Fuß, daß wir öfters gemeinsame Sitzungen arrangieren. Im allgemeinen scheinen die reformierten Brüder, die mit uns zusammenkommen, eine Union der beiden Kirchen zu wünschen. Doch ist es mit nichten so, als wenn sie bereit wären, gleichsam mit beiden Füßen auf unsre Seite zu springen. Sie sind sich der Schwierigkeiten wohl bewußt.

Auf unsrer letzten Pastoralkonferenz stand auf dem Programm ein reformierter Redner, Pastor Rohrbough, von hier. Obwohl er selbst der Vereinigungsidee durchaus günstig gesinnt war, hob er doch hervor, daß mancherlei im Weg sei. Der Kalvinismus, die reformierte Lehre in ihren Unterscheidungspunkten vom Luthertum, liegt den Leuten tief im Blut. Natürlich gibt es solche, die sich mehr an das Gemeinsame halten, aber doch auch weite Kreise, bei denen der Sonderstandpunkt stark ausgeprägt ist. Auch sei für eine Vereinigung mit uns der Boden noch wenig vorbereitet. Es ist bekannt, daß die Reformierten sich mit den Presbyterianern vereinigten wollten. Daraus ist freilich nichts geworden; aber für diesen neuen Schritt müsse erst noch Propaganda gemacht werden; und das erfordere Zeit. Man müsse also nichts überstürzen. Eile mit Weile! war sein Rat. Derselbe Ton ist bei uns vielfach ange-

schlagen worden. Manchen unsrer Leute gefällt dies Bremsen nicht. Sie wollen die Entwicklung lieber beschleunigen als im Sand verlaufen lassen. Sie fürchten, daß die Konservativen wieder einmal eine große Gelegenheit verpassen werden.

Jedoch, wenn auch auf der andern Seite uns gesagt wird, daß man ihren Gemeinden Zeit geben muß, sich mit dem Konsolidationsgedanken zu befreunden, so wird es weise sein, sich danach zu richten. Inzwischen kann gegenseitige Beschickung der Distrikts- und Generalkonferenzen die Sache fördern. Sie wird uns in Fühlung halten mit dem andern Körper und uns lehren zu handeln, wie und wann es am Platz ist.

Das „Theologische Magazin" versucht seinerseits, etwas zur Pflege der Einigungsidee beizutragen. Das Verlagshaus wendet sich um die Jahreswende per Zirkular an die Pastoren der reformierten Kirche und bietet ihnen ein Probeexemplar des „Magazins" an. Fällt diese Offerte auf günstigen Boden, macht man von derselben Gebrauch, so steht zu hoffen, daß eine Anzahl, wenigstens probeweise, Leser unsrer Zeitschrift werden. Es liegt auf der Hand, daß das ohne Zweifel ein weiteres Band sein würde, die beiden Kirchen in nähere Beziehung zu bringen.

Die Pensionskampagne.

Unsre Pensionskampagne geht ihren stillen, unauffälligen Gang. Die Bewegung ist jetzt ungefähr ein Jahr alt; die Hälfte der Zeit, die darauf verwendet werden sollte, ist verstrichen, und von irgendwie durchschlagenden Erfolgen haben wir bis jetzt noch nichts gehört. Es ist kein Wunder, wenn man eine gewisse Nervösität bezüglich des Ausgangs an vielen Orten bemerkt. Die Summen, die berichtet werden, sind klein, und von einer Angabe des Totalertrags haben wir bisher nichts bemerkt.* Es mag sein, daß es uns entgangen ist, aber ein auch nur annähernd befriedigendes Resultat würde man ja doch von den Dächern verkündigen. Kürzlich kam hier die Sache bei einer Pastoralkonferenz zur Sprache, und was man da hörte, war stark entmutigend. Wie kommt es, wurde gefragt, daß andre Kirchen solche Kampagnen mit dem schönsten Erfolg durchführen können, und wir allein bleiben im Schlamm stecken?

Es kann nicht sein, weil die Pastoren dem Unternehmen keine Unterstützung zuteil werden lassen. In der Tat wäre es höchst sonderbar, wenn bei ihnen Teilnahmlosigkeit zu konstatieren wäre, wo es sich doch um die Sicherstellung ihrer eigenen Zukunft handelt. Die Behörde wird natürlich darauf hinweisen, daß viele Ge-

*) Totalsumme (eingezahlt und gezeichnet) bis dato etwa $150,000.

meinden noch nichts getan haben, daß also jedenfalls die Pastoren es an dem nötigen Eifer haben fehlen lassen. Dieser Einwand ist durchaus nicht überall stichhaltig. Viele Gemeinden haben soviel mit ihrem eigenen Haushalt zu tun, daß sie kaum das Synodalbudget voll aufbringen können. Sie haben Bauschulden, lokale Liebesanstalten zu unterstützen, Missionsgemeinden in ihrem Kreise unter die Arme zu greifen. Schließlich kommen die Gemeinden an das Ende ihrer Gebekraft, oder wenigstens ihrer Gebewilligkeit.

Auch kann man nicht sagen, daß es sonst an der Sympathie weiterer Kreise gefehlt habe. Wir weisen auf die Konventionen der Männer- und Frauenvereine hin. Niemals tagt eine solche, ohne daß starke Beschlüsse zur Mitarbeit an diesem so edlen und wichtigen Werk gefaßt werden. Ebenso ist es auf den Distrikts- und Pastoralkonferenzen, ja sogar auf den Jugendbundkonventionen.

Demgegenüber ist bei uns hier oben die Ueberzeugung stark vertreten, daß die Behörde es an der nötigen Propaganda hat fehlen lassen. Es wird hier behauptet, daß andre Kirche Monate, ja ein Jahr darauf verwenden, um ihre Mitgliedschaft auf eine solch große Sammlungsarbeit vorzubereiten. Wir dagegen verkündeten beim Anzeigen des Werkes, daß alsbald, in der bevorstehenden Passionszeit, die Sammlung ihren Anfang nehmen sollte. Ferner wurde als ein Hauptargument für die Notwendigkeit der Kampagne die Tatsache benützt, daß viele unsrer alten Pastoren dreißig, vierzig Jahre lang sich mit einem Gehalt von vierhundert Dollars begnügen mußten, die Synode also ihnen gegenüber die Pflicht habe, für ihre Zukunft zu sorgen. Das war freilich richtig. Die Einsammlung war aber nicht für sie allein, sondern für alle Pastoren. Und die Pastoren heutzutage haben ein bedeutend höheres Gehalt als jene Väter der Vergangenheit. Unsre Gemeinden merkten diesen schwachen Punkt in der Begründung bald und zögerten nicht, darauf sehr deutlich hinzuweisen. Sie fragten und fragen noch: Wer zahlt uns eine Pension, wenn wir alt werden? Auch uns will niemand, wenn wir alt werden, und auch unsre Sparpfennige reichen nicht zum Lebensunterhalt hin.

Es hätte also für die ganze Begründung der Pensionsidee **eine breitere und sicherere Basis** geschaffen werden müssen. Das erforderte Zeit und nicht wenig intelligente Argumentierung. Es genügte nicht, bloß auf andre Kirchen hinzuweisen, die große Zuwendungen für diesen Zweck gemacht hatten. Es hätte das Pensionsprinzip in andern Kreisen: Polizei, Eisenbahn, Lehrerschaft, großen industriellen Betrieben, herzugezogen werden müssen. Es hätte gezeigt werden müssen, daß bei den Geistlichen ähnliche Gründe zur Pension vorliegen wie auf jenen andern Gebieten, also: lange Dauer und Kosten der Ausbildung und demgegenüber verhältnis-

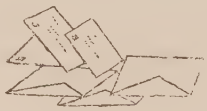
mäßig geringe Bezahlung verglichen mit andern Berufen; Wichtigkeit des geistlichen Amtes; Mangel an Theologiestudierenden wegen schlechter finanzieller Lage; auch sonst Abneigung vor dem geistlichen Beruf weitverbreitet, dies durch liebevolle Fürsorge seitens der Gemeinden teilweise zu überwinden; viele Pastoren vertauschen ihr Amt gegen andre mehr gewinnbringende Lebensstellungen, entsprechende Pensionierung würde das weniger häufig machen usw.

Bei uns eine Million für Pensionszwecke aufzubringen, schien von vornherein eine stupende Aufgabe. Man brauchte nur an den üblen finanziellen Stand der Synode zu denken und an unsre Erfahrungen mit dem Budget. Dennoch war es nicht nötig zu verzagen. Man durfte nur an die großen Summen sich erinnern, die gerade in der Jetztzeit von andern Kirchen gesammelt worden sind. Ein **genaues Studium der Methoden jener andern Kirchen** wäre die **erste** und **unerläßliche Bedingung** für **erfolgreiche Arbeit** gewesen.

Das sind Erwägungen, die jetzt freilich „post festum" kommen. Auch sind es solche, die der Behörde vielleicht nicht genehm sind, denn niemand liebt es sonderlich, wenn an ihm Kritik geübt wird. Nichtsdestoweniger scheinen uns unsre Erwägungen durchaus sachlich und stichhaltig zu sein. Wir können nur hoffen, daß das zweite Jahr noch manches hell machen möge, was jetzt dunkel ist.

CORRECT PLEASE!

In Brother Haeussler's article on the Blavatsky Cult, in the November issue, an unfortunate error crept in on p. 407, line 18. The sentence should read: "Theosophy is not a science, but an eclectic (not electric!) religion."—*Editor.*



The Christian World

Alva Martin Kerr†—A Sketch

By His Cousin and Chum, Omer S. Thomas

In the death of Alva Martin Kerr there has been brought to a close the life of one of the most notable characters of this generation. He was born on a farm near Troy, O., February 23, 1875. He was the son of Perry and Susan Kerr, both of whom he not only loved, but revered as long as they lived and whose influence always remained with him.

His education was in the country school up until he was a little past twelve years of age when the great affliction that finally caused his death came into his life. Up until that age he was a very robust boy, so strong that he was able to do the work of a man on the farm much of the time. Seized with an affliction that was thought to be a form of rheumatism he was compelled to remain in bed for five years. Then he was taken to a hospital in Indianapolis where after treatment for about eighteen months he was helped until he was able to walk with crutches. From that time to the time of his death he was a constant sufferer. He kept that suffering so much to himself that we do not believe he would have it dwelt upon here. However, one cannot realize the greatness of his character without a knowledge of something of the handicap that he was compelled to overcome.

Notwithstanding his sickness he went right on with his studies and graduated with his class from the country school in what was known then as the Boxwell Graduation. Although never permitted to attend school again he can be said to be one of the best educated and widest read men of the Christian Church.

After he was able to walk on crutches he began to take active part in the young people's work of the church. He had united with the West Union Church, east of West Milton, when he was just a boy. In the winter of 1896 there occurred in that church a great revival in which the pastor, Rev. O. P. Furnas, urged several of the young men to preach. Four of those young men who preached their first sermons in that meeting entered the Christian ministry. One of them was Alva M. Kerr and he is the second of the group to pass into the other life. One of them is not now in the ministry; the other is the writer.

It was not for some time that Dr. Kerr took up the active pastorate, but he did Christian work in connection with a mission in Dayton where he was associated with two deaconesses, one of whom afterward became the wife of Rev. J. P. Watson and the other one went into a larger field of social service work for the National Cash

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* Late Editor of "Herald of Gospel Liberty."

Register. After this experience he entered the office of Rev. J. G. Bishop, then Secretary of Missions of the Christian Church. In this office he became the associate editor of The Christian Missionary and Treasurer of the Mission Board. He brought much good to the plans for the work of missions in the denomination while in the mission office and always held Dr. and Mrs. Bishop in highest esteem.

The active Christian service into which he had been thrown during these years caused him to desire to give himself to the more active work of the ministry itself. He began in rural fields and was pastor of half-time churches in his early experience always building them up in the finest possible way. He was pastor at Plattsburg, O., Trotwood, O., and at Farmland, Indiana. He then took a pastorate in Preble County at Concord and Campbellstown where he soon put them to the front as leading country churches in the conference.

From there he went to pleasant Hill where he did the most notable service of his career as a pastor. Under his ministry the church grew in numbers and influence until they outgrew their quarters and they decided to build. Few men would have had the vision that Dr. Kerr had when it came to the work of that building. In a time when a thousand dollars was worth a great deal more than it is today, they, with his inspiration and leadership, built far beyond what they had before deemed possible. Today that church, one of the most beautiful in the country about it, stands as a monument to his faith and vision and power to inspire others. One of the leading members of the Presbyterian church of the village where the writer lives said just today that Dr. Kerr was the inspiration back of the building of their present beautiful edifice.

During these years of active service as a pastor Dr. Kerr did quite a bit of writing, being at one time associated with Dr. Fred Barton in magazine work. He had gained such a place among us as a writer that in the most natural way he became editor of The Herald of Gospel Liberty, being elected at The American Christian Convention at Conneaut, O., in 1919. Almost immediately after he took hold of the work as editor of the Herald, attention to his editorials came from all parts of the country. His writings brought the church paper to the attention of great interdenominational characters who frequently wrote congratulating him on the sane thinking he was enabled to put in such forceful language. S. Parkes Cadman, Charles Macfarland, Henry Sloane Coffin, and others of like character were regular readers of his editorials. It is safe to say that no other editor of a religious journal of this country was followed with more interest in his editoral work than was Dr. Kerr. He took up the great vital topics, both of the church world and those that pertained to high standards of living, and wrote not only with clear insight but with rare courage. It hurt him as it did few men to have men criticize his position on great questions, yet he never wavered from his position as long as he was convinced that he was following the truth.

There are few persons who could look as deeply into life with all its complications spiritually, physically, and socially, and weigh them

with such careful discrimination as he. He studied the political situations with the same regard to their importance on life as he did those of the church and many of us were lead to see broader visions and know the wider implications because of his clear vision and leadership.

He was the author of one book, "Thinking Through", published by Doran in 1926. There was probably no book published from the pen of any of the men of the Christian Church that secured a wider reading than did that one. In the post war period when quite a wide spread controversy between the fundamentalists and the modernists was on, he brought out this most sane discussion which reveals a power to think through that gives one a fine insight on his broad sympathy as well as fine ability.

In the death of Dr. Kerr we have lost not only a great writer but a great Christian. One could never disassociate him with Jesus when with him. Little children were drawn to him. Wherever he was found in the midst, they were constantly clinging to him. Old people were never neglected when he was present. There was something about his kindly presence that attracted folks to him. There were times in his official capacity that he was compelled to disagree most determinedly with his associates in the offices and no one could mistake his position. Immediately after the stopping of the question under dispute he would accompany those same associates to lunch and in every way reveal that most intimate friendship he had for them. Hundreds of hearts have been comforted with the most helpful and sympathetic letters from him when he would read of sorrow coming into their lives. Few people could see more opportunities to serve than could be both in his private and public life.

Through all of this career that has counted for so much in the contribution he made to life, he has been an almost constant sufferer, yet it would be difficult to find one word of it in all of his writings. He spent weeks every year in the hospital or at home, and kept the fact secret from all except those who were intimately connected with him in his home community or in his work. The world outside who knew him only through his writings had no hint that he was in anyway afflicted. He was a hero dearly loved and respected by every one who ever knew him.

In May of this year he decided to make one great effort to regain his health by taking the sun treatment and remaining in bed for a long period. On June 10th he was married to Miss Orpha E. Dadisman, who gladly accepted the task of helping him to make the great fight for his life. With remarkable consideration for his every need she has been his stay during these brief months of most happy and congenial life together. Her rare courage meant much to him during this last terrible month. He lost the fight with death, but he won immortality both where he now is and in the heritage that he left. One sister, Mrs. Sadie Swartsel, with whom he lived for so many years, was to him during his life a great source of inspiration and help. She was more than a sister; she bore with him his great secret burdens of suffering and gave him that encouragement that he needed to make

him able to face often what seemed hopeless conditions. There has been no more beautiful thing about his life than the love that this brother and sister held for one another. He leaves also a brother, Hanford of Orlanda, Fla., and four othe rsisters, Mrs. Cora Blackmore of Troy, O., Mrs. Anna Summerbell of Boston, Mass., Mrs. Mae Sando of Madison, Ind., and Mrs. Edna Beckett of Cleveland, O.

Unitarians Growing in Numbers

Recently we referred to a heavy loss in membership in the Unitarian churches, according to Census Bureau figures. Dr. Louis C. Cornish has issued a statement in which he says:

"Steady growth in membership characterized the Unitarian fellowship in the decade from 1916 to 1926, and any statement to the contrary is incorrect and misleading." Dr. Cornish's statement was an answer to an article on "The Church Growing by Millions," published Oct. 20 in the *Literary Digest*, which charges to the Unitarian denomination a decrease in membership from 82,515 in 1916 to 60,152 in 1926, a net loss of 22,363, or 27 per cent.

"Losses of this proportion could come about through nothing short of a general nation-wide defection from the Unitarian churches, which has not taken place," Dr. Cornish adds. "No membership statistics were gathered in the denominational offices until 1920. Correct figures from 1916 are not available. Prior to 1920 many ministers furnished the Census Bureau with figures which included total church constituencies instead of actual membership. This laxity in computation now has been corrected both for the denominational records and for the census report."

The Census Bureau figures properly studied do not show the loss so widely advertised. The decrease is read into the report, Unitarian officials assert, by those who only partially study the statistics. The census report explicitly states: "Since the 1926 figures include the *constituency of some churches*, reported *in place of membership*, and are therefore not strictly comparable with the 1926 membership, no increase or decrease is shown." The report states further: "In connection with the 1916 and earlier censuses some of the (Unitarian) churches reported constituency in place of membership. As a result, the *membership figures* for the *earlier censuses* are somewhat *too large* for fair comparison with the 1926 data, which includes actual membership only."

"Figuring the 1926 membership on the same constituency basis which was used in 1916," says Dr. Corhisn, "the membership would show an increase of approximately 50,000 in place of the decrease of over 22,000 which the *Digest* and other journals have erroneously pointed out. Unitarian totals are affected by the fact that only one per cent of the membership reported to the census bureau consists of children of under thirteen years. In such denominations as the Protestant Episcopal and the Friends, the percentage of children under thirteen included in their membership figures in the census is over 26 per cent for the former and 16½ per cent for the latter."

A table prepared by Mr. Forbes, editor of the Unitarian Year Book, shows that in 1920 the churches reported a constituency of 103,936. In 1926, 131,240. In 1920, church members 51,156. In 1926, 63,690. How about our own loss of 25,000 according to same census? Editor.

Bill Simpson—The Man and His Message

"I am the dreamer of a dream. . . . I am the singer of a song. . . . I would sing that song with all the world, but if no one will sing with me, I will sing it alone . . . for I have heard it in my soul . . . it has come to me from God . . . it is His voice . . . it is His song. . . . I will do whatever He bids me do, go wherever He bids me go, say whatever He gives me to speak."

In these words "Brother Bill" addressed the New York Methodist Preachers' Meeting on Monday morning, November 5. Dressed in corduroy, his only suit, with a blue shirt open at the collar, and a strikingly spiritual countenance withal, he stood forth and in a quiet voice said, "Brothers and Sisters." Then for half an hour he poured forth the convictions of his soul to an attentive if somewhat incredulous audience.

Bill Simpson graduated from college with high honors, and was an honor man at Union Theological Seminary. He was a Presbyterian pastor in New Jersey until his wartime pacifism led him to resign. He took to the road. He gave up almost all his possessions and does not think of himself as owning anything. He worked in factories and camps and mines to learn the life of workingmen. He came to a feeling of oneness with all men until now he is everywhere affectionately called "Brother Bill."

He has been variously likened to Saint Francis, Tolstoi, Gandhi, although he does not seek a personal following. He has no regular occupation although he is a skilled carpenter.

Bill said that to be a Christian is not to believe in the Gospels, not even to believe in Jesus who said that men should not even call Him good for only one is good, God. Again, to be a Christian is not to achieve good character, to keep from lying, stealing, etc. This is not the goal of the Christian life, but only the beginning. The Scribes and Pharisees did this, but the righteousness of the true Christian must exceed theirs.

The disciples were the first Christians. They were penniless, they left all to follow Jesus, they were men who would live the life of God. To be a Christian now is not to work to *advance* the kingdom of God, but to live in it here and now. The commands of Jesus must be taken literally. He quoted and interpreted several of the sayings of Jesus: lay not up for yourselves treasures on earth; give to him that asketh of thee; never be angry; resist not evil; love your enemies; judge no man; forgive, forgive, forgive. Summing it all up, the command of Jesus is to love God with all, all, *all* of one's being. "I have come to feel at one with Jesus, therefore I cannot call him Lord or Saviour or King. He is brother."

The discussion disclosed sharp disagreement with the speaker's interpretation of the sayings of Jesus, but every one called the speaker "Brother." This was an evident response to his message, the dominance in his life of a brotherly spirit toward all men.

A motion was carried to thank the speaker "for making us have good reasons for the things we do." He had challenged the conventionality of the ministry and the Church. Here was a man who had cut loose from every tie of organization, who is a free-lance evangelist for what he has termed "The Community of Love," who has a deep passion to win men to set free the rule of God in their hearts. He bears witness to the strength of spiritual realities, the mighty power of the presence of God in a man's life, obedience to the heavenly vision. It was a challenge. Some one remarked, "Seeing Bill is like having judgment day come around."

"Brother Bill's" pamphlets may be obtained at cost from William G. Simpson, 292 Maple Avenue, Wallington (Passaic), N. J.—*The Christian Advocate.*

"Pressa"

"CHRISTIAN PUBLICITY"—THE INTERNATIONAL CONFERENCE AT COLGNE

By Hubert W. Peet, *Editor of The Far and Near Press Bureau*

Comparatively little has been heard outside the continent of Europe of the "Pressa," the convenient portmanteau name given to the International Press exhibition at Cologne, at which I have just been attending the first International Christian Press Conference as a British delegate. As Archbishop Soderblom, of Upsala, said at the great meeting during the conference in the fine hall of the exhibition, at which at least three thousand people were present, "The church is the greatest and oldest news agency in the world, for its purpose is to spread 'the Good News,'" and so it is fitting that both the Protestant and the Roman churches should each have taken extensive space in this exhibition of newspaper methods and production.

The Roman Church exhibit occupied a fine building standing around a courtyard. It displayed not only examples of Catholic literature and her press, drawn from every country, but also had exhibits of a more general nature dealing with its missionary work in many lands. Effective and illuminating as this section was, I must concentrate on the Protestant, or as they prefer to call it in Germany, "the Evangelical" section of the exhibition, both because this more distinctly concerns my readers, and also because it is more closely associated with church publicity in one form or another.

The "Evangelische Schau" has for its center the most remarkable church I have ever seen, called "the church of metal and glass." This is the joint creation of an architect, Dr. Otto Bartning, and a young woman arts and crafts student, Fraulein Elizabeth Coster, of Eisenach. At first sight it looks like a gaunt grain elevator or a ware-

house of the severest straightness of line, surmounted by a cross. Yet the exterior, and still more the interior, grow upon you as you become familiar with them. The hardness begins to suggest rectitude, the plainness of the dull black girders ceases to offend, and becomes a part of the many colored, futuristic design of the stained glass which practically surrounds the worshipper. From it he gradually begins to discover some sense of purpose, and finally the whole assumes what I can only describe as a halo of magnificence around the dull gold figure—a form, too, which ceases to be the curious "Robot-like" body you first see—extended on the cross at the top of the light oaken steps which form the chancel.

I have tried hard to analyze the attraction of this structure. I think it lies in the fact that, Germanic as it is in conception and feeling, it does express in the material of a largely mechanized age a sense of solemnity and worship.

How They Do It in Many Lands

Around this church are the small courts containing exhibits of a thousand and one religious journals of many countries and their publicity methods. I was unable to get a photograph of the representation of "Sunday in Hyde Park," with which our German friends have surmounted the rather inadequate British section, for a picture would help to convey its quaintness better than words. Briefly it is formed of little circular-colored wooden "cut-outs" showing an animated speaker surrounded by a small crowd, waving his hand apparently in deprecation of what is being said by the speaker in the next ring. The groups are labeled Mormons, Wesleyans, Alt Methodists (apparently Primitive Methodists), Quakers, Salvation Army, and Anti-Religionists. By the number of times which many Continental friends asked me if I had seen this display, it was evident that the peculiarly British safety valve for free speech and religious propaganda had particularly caught their attention.

One wing of the Evangelical section is devoted to the work of the German Evangelical Press Bureau and its twenty-eight branch bureaus. It is a revelation to find what is being done by the Protestant church of Germany to supply a service of religious news to the 800 daily papers of the Reich and to the 3,300 religious educational and domestic journals. Its methods and accomplishments are not shown by exhibits of news items as received by post and cable—incidentally I was interested to find a cable signed with my own name, sent off from the Jerusalem Conference last Easter—and cuttings showing how the matter is published in important papers, but the scope of the Press service it brought home by striking pictorial graphs and diagrams, and futuristic, brightly colored figures, all in wood, standing out from the walls.

Uniting Christian Journalistic Forces

Journalistic conditions in Great Britain and America are, of course, very different from those in Germany. There is a greater readiness to take syndicated matter—that is, articles and news sent to a

large number of papers—for on the Continent papers published at one center do not cover the whole country in the same way that they do in Great Britain. Yet there is much which might be learned from this centralization of effort by the united Christian forces, the lesson of which should not be neglected in other countries.

That our German friends realized this, though they wanted to learn as well as to share their own experience, was the reason for the calling of the first International Christian Conference, which from August 19 to 21 met in the attractive conference hall, situated underneath the church I have already described.

Most of the two hundred delegates present were German ministers, who were rather contributors to the press than journalists. Some, however, were giving all their time to Press Bureau work, and many were editors of small periodicals. The promoters, chief of whom was Prof. Hinderer, of Berlin, chairman of the Press Commission of the Stockholm Life and Work Conference, felt that the time had come that there should be a better international outlook represented in the religious press, both as regards union movements in the churches and in regard to the participation of the churches of all lands in the solution of social problems. There was also the desire that more should be done in all countries to supply the ordinary press with such news. As Prof. Hinderer said in his opening speech, "We ought not to criticize the press, but we should co-operate with it."

"The Holy Spirit of the Press"

The sessions were devoted to papers in several languages from delegates from America, England, France, Holland, Switzerland, Greece, Poland, and Bulgaria, as well as German speakers, on the two main headings, "God's Call to the Religious Press" and "How Can Christian Union Be Promoted Through the Press?" The general result of the discussions is the suggestion which is being sent on to the meeting of the Continuation Committee of the Stockholm Conference now meeting at Prague, that there should be created some sort of international clearing house of news of what the churches of the world are doing, that smaller conferences of religious editors in special areas should be held, and that, if possible, exchange visits of such editors should be arranged.

"It has been said that if St. Paul were to come again, he would found a great newspaper," said Dr. Adolph Deissmann, of Berlin, the progressively-minded German theologian, presiding at the public meeting at which Archbishop Soderblom spoke on the "Apostolate of the Press." I have already quoted the archbishop's remark regarding the church as a news agency. "Accurate, quick news," he said, "can allay suspicion between nations, and the provision of a rapid news service is a cultural task of the first rank which will kill many mischievous rumors and calm humanity with facts. The church must cooperate with the press so that it may give such facts with a backing of a right world philosophy. There is a Holy Spirit of the press. It is the love of truth."—*Christian Advocate.*

Albert Schweitzer, Interpreter of Jesus and of Bach

By Julius Seelye Bixler

On Goethe's birthday, the twenty-eighth of August, in the famous little house in Frankfurt where he was born, the second award of the Goethe prize was made this year in a setting of dignified simplicity entirely in keeping with the circumstances in which the new spiritual life of post-war Germany is striving for expression. The fact that the prize, which amounts to twenty thousand marks, has been established by the city of Frankfurt in memory of its favorite son and for the encouragement of creative cultural activity is itself no small indication of the attention that is now being paid in Germany to the things of the spirit. For twenty thousand marks in these days of lost fortunes and huge taxes is not to be voted away lightly by any municipality! The audience on this occasion, which filled the reception room on the first floor, was composed in large part of leaders in the scientific, literary, and artistic life of Frankfurt. The meeting opened with Händel's "Theme and Variations" and closed with Bach's "Chromatic Fantasie and Fugue." The presentation address was made by the Oberbürgermeister of Frankfurt.

The Goethe Prize

In his address the Oberbürgermeister lauded highly the personality and attainments of the man to whom the prize was awarded. As a theologian and philosopher, and through his researches in the field of theological scholarship this man was, he said, favorably known to members of all communions. The author of an unusually penetrating life of Bach and himself a skilled organist, he had won recognition, among those competent to judge, as a mature artist. Through his work as practising physician and missionary in darkest Africa he had commanded the admiration of lovers of humanity the world over. The Goethe prize, he concluded, was this year awarded to that friend of man Albert Schweitzer, whose creative labors pointed toward a spiritual rebirth for Germany and indeed for all of Europe.

The tribute was obviously not overdone. One stands amazed before the versatile achievements of this man who is still in his early fifties. And fully as impressive as the variety of his interests is the unified aim which binds them together. The Goethe prize was this year awarded not to a poet, but to a man whose life story reads like a deeply religious poem. Schweitzer's life is an object lesson as to the meaning of religion. Religion as theory means a striving for that which is most deeply and truly real. Schweitzer as thinker has striven for just that. To borrow a phrase from philosophy he has shown a "passion for objectivity," a thorough-going desire to find that eternal truth which stands over against man and requires the conquest of personal desires and prejudices before it can be found. Religion emotionally means complete loyalty to this reality when it is attained. Schweitzer has been consistent in the loyalty he has shown. Religion practically means losing one's life in service. Who has given up more than Schweitzer in service for his fellow man?

Schweitzer began his professional career as a pastor in Strassbourg, and his attitude toward his work is still largely that of a pastor and preacher. He still enjoys preaching. And the pastor's desire to be of use to the members of his flock is still dominant. He has said that among his most vivid memories of childhood are those which recall his instinctive revulsion against all which brought pain to animals or human beings. A desire to relieve human suffering took him first to theology and then to medicine. It bore fruit intellectually in his philosophy, which makes respect for life of first importance.

Champion of the New Theology

That his was not a weak sentimentality but a vigorous desire for freedom through truth is shown in the way he attacked the problems of theology. Radicalism had no terrors for him. These problems, he felt, must be thought through, not that a prejudged conclusion might be reached, but that he might win for his groundwork that which was most deeply and truly real. His life and work are a standing answer to the charge that the new theology is less powerful than the old. And his scholarly labors have not only given him the strength that comes from knowing that he had fought his problem through to a conclusion; they have incidentally profoundly affected the course of New Testament criticism.

Something of the same sort is to be found in his life as a musician. While still a youth he had planned a biography of Bach, and when he was studying the organ under Widor he began it. It is recognized now as the standard work in its field. In his playing of Bach, Schweizer seems intent again upon losing all that is personal and subjective to gain that which is finally real. To use the philosopher's word again, it is another case of the objectivity of the great Ideal working through the sensitive spirit to create new truth and new beauty.

The Call To Africa

The renunciation which he made in moving from Strassbourg to Lambarene in equatorial Africa is consistent with the rest of his life. He heard of a mission station where physicians were badly needed. Showing the same decisiveness which led him to give up smoking on the day when he found that it injured him, he enrolled at once in the school of medicine at the university. During the rest of his stay in Strassbourg his lectures on theology from the teacher's rostrum alternated with his work at a student's bench in the medical laboratory. He won a degree in medicine in addition to those he already had in philosophy and theology, and proceeded as medical missionary to Africa, building and equipping his own hospital with funds raised through his lectures and organ recitals.

The war left his work in ruins but he began, even in the difficult inflation period, to build anew. As a result of further lecture and recital tours, including an important one in Sweden, he was able to erect a much larger hospital than formerly, and to enlist the aid of several European nurses and doctors. The latter have worked so effec-

tively at research as well as at the practical task of healing sick black men that they have succeeded in making important discoveries looking toward the cure of dysentery.

In The Black Forest

This summer Schweitzer has been busy in his highland home at Königsfeld in the Black Forest preparing for the lectures and recitals he must give during the winter if his hospital is to be supported. He will lecture on Bach, on culture and ethics, on the Hellenizing of Christianity, and also on his work in Africa. At his recitals he will play chiefly Bach, but also a little Mendelssohn and Cesar Franck. Meanwhile he must find time to work on his substantial study of Paul, for he returns to Africa next summer. When you see him in his home the impression he makes on you is one of boundless energy coupled with great capacity for friendship. As I listened to his incisive comments on present-day philosophers, watched his intense concentration during his working hours, saw his ability to rest merely by diverting his attention from theology to music or to medicine, I felt the tremendous driving power resident in him. The more human side came out in his playful improvising for his small daughter something which he supposed was like American jazz, in his bursts of mockanger at the mail which kept piling up on his desk, and in his kindly and helpful interest in the American who had made a pilgrimage into the Schwarzwald to see him.

The outlines of his character are clear, however sketchy the picture. In him there is no diffuseness. His abilities are diverse but not scattered. One can imagine a certain school of psychologists arguing that his apparently restless energy is itself an indication of a divided mind, of an escape into activity. One can only wish in reply that escapes of this sort were more common. Schweitzer has not "fled from reality," to use the jargon of our day, but through unswerving purposefulness has found that which is sufficiently real to claim all his fidelity. The radicalism of his theology, with its unflinching facing of the facts, has furnished the surest possible grounding for his faith. The sensitiveness of his emotional life has forced him beyond all possible pessimisms to a philosophy that justifies practice and a practice that rounds out his philosophy. As a German writer has said of him, he is receptive only to be productive. His art, also, instead of dallying with a subjective sentimentalism has pressed forward to that which man must discover, outside of himself, as independently real. He goes to Africa, not with the pale romanticism of a Loti or a Gauguin, but with the rugged purposefulness of a Christian missionary. His work as a practising physician aiming at the more abundant life of those he serves typifies the spirit that integrates all his activities. For him the word, if it is to be the truth, must take on flesh and dwell among men.—*Christian Century.*

The Object of the Catholic Movement

By the Rev. Hiram K. Douglass
Rector of the Church of the Messiah, Detroit

There are many ways of stating what is the ultimate purpose and aim of the Catholic movement in the Anglican communion. It is to bring about the union of God and man, the redemption of mankind; to evangelize the world with the good news of the Gospel of Jesus Christ; to advance among God's children growth in grace and knowledge of God; to create the fruits of the Spirit. In other words, the purpose of the Catholic movement in identically the same purpose as the Incarnation and the Atonement—that we and all God's people may die unto sin and live unto righteousness; to uproot selfishness and to plan godliness; to liberate the forces of love, charity, and good-will; to open wide the floodgates of heaven.

But when we look about us and see modern religious institutions and various kinds of cults, even those that meet in hotel drawing rooms, we find that they say they have the same object in view—the union of God and man, liberating the forces of love, charity, and unity, with all that is good, true, and pure.

But our great difference with these modern institutions is that the *means* we use to bring about these relations are the Church's own means. These means are the evangelical preaching of the Word of God and the administration of the full sacramental system of the Church.

And so the purpose is not to make the offering of the Holy Sacrifice of the altar the chief service; not to make the daily celebration the general custom throughout the Anglican communion, not to restore confession to a priest; not to bring about the frequent reception of Holy Communion among our people; not to provide for the Communion of the Sick so that they can receive in their homes as frequently as they would in church; not to bring about the reservation of the Blessed Sacrament in all our churches; not to revive the religious life among men and women, taking the three-fold vows of poverty, chastity, and obedience; not to bring about the increase of those studying for Holy Orders, or for better and more devout preparation for the same; not to bring about more conversions, baptisms, and confirmations; not to multiply our dioceses; not insist that our people make more faithful communions; not to promote retreats and missions in our parish churches and, where practicable, a diocesan retreat house; not to restore sacramental doctrine of Holy Matrimony; not to teach Catholic belief in death and proper burial services in our churches; not to teach the faith concerning the faithful departed; not to teach knowledge of saints and angels and practice of invocation of them, chiefly the Virgin Mother of our Lord; not to inculcate a real understanding of apostolic succession and efficacy of sacraments; not to bring about the union of Catholic Christendom. I say the purpose of the Catholic Movement is not to do all these things. But all these things naturally follow where the ultimate purpose and aim—the re-

demption of mankind, the evangelizing of the World—where that purpose is our objective as ministers of the Word and the sacraments.

Of course the movement is tremendously misunderstood. It is misunderstood by those in the Anglican Church who call themselves "Catholics." Some seem to think that the purpose has been attained when there are statues of the Holy Mother and St. Francis with votive lights before them; or when the rector starts wearing a biretta; or when a congregation generally is not afraid of the title "Father" and "Mass"; or when they do not protest when the service is said in such a low tone that they hear very little; or when the candles and oil and salt are used at Baptism; or when absolutely none of the congregation is allowed to communicate at High Mass; or when red cassocks and lace cottas are worn by acolytes. But we shall always have with us those who judge an automobile by the tilt of the seat, the hue of the Duco, the tread of the tires, and the length of the hood; but, of course, any manufacturer who caters to that crowd soon comes to grief. So it is with any parish priest.

And then there are those within the Church, but not of the Catholic school, who misunderstand the movement, many of whom are most devout and staunch Churchmen; some have embraced the movement at its initial phase—the phase of the Tractarian. They teach the fundamentals of the faith as to the Person of God, the Catholic doctrine of the Incarnation, the necessity and reality of sacraments, and in their teaching about the apostolic succession, as such, they sometimes seem to be bigoted and fail to see the good in modern religious movements; and their misunderstanding of the movement in its present phase is the result of their remaining in the first phase of the movement. They are frightened of the revival of ritual—the second phase of the movement, which has been the natural consequence of the belief in the objective Presence of Christ in the Blessed Sacrament. And that has been carried over into the third phase of the movement, which is sometimes called the "devotional" stage, which carries with it extra-liturgical devotions. And it is rather striking that this last phase of the movement is the most evangelical—typical of true religion not resting in dogma, but at peace in the eternal Presence of God. We remember that when Baring-Gould wrote Onward, Christian Soldiers, to be sung at the next visitation of the Bishop of the diocese, the wording, for the time being, had to be changed to:

Onward, Christian soldiers,
Marching as to war,
With the Cross of Jesus
Left behind the door.

Such was the feeling at that time against a ritual which is now very common with us. And it is rather significant that at the London Catholic Congress a year ago, the meeting most largely attended was the devotional service conducted by Father Vernon, S.D.C.

I sometimes wonder if the reason why so much of our effort of a

nation-wide extent, as well as of parochial endeavor, falls to the ground is not to be found in the fact that we stop with the preaching of dogma and fail to carry it on to its natural expression in worship and devotion.

And then, of course, there are those outside the Church who are quite bewildered, and they seem to suppose that it is something of which the Anglican Church is ashamed; because their notion is that we are Protestants with an elaborate ritual.

But the success of the movement, although probably not realized, and unadvertised (because true devotion rarely appears on the front page of our daily newspapers)—the success is to be estimated by such striking contrasts as the number of people throughout the Church who are faithful in making their Communions—not only on the great feast days, not only quarterly, not only monthly, but weekly—yea, and even daily. It is a far cry between Easter, 1800, when a dozen people received Holy Communion at St. Paul's Cathedral, London, and the present condition wherever the Anglican Church is found. The fruition of such religious life has found expression in the revival of Religious orders to such an extent that today there are in the Anglican communion more men and women professed in monastic orders than there were in England before the Reformation. Nor are we to forget that bishops in great metropolitan sees, both in this country and abroad, are the products of the movement, and that the college at Oxford, which educates more men for the priesthood than any other in England, is the one founded to commemorate the blessed memory of one of the tractarians; and the largest seminaries in England and our own official seminary turn out men who live the Catholic life and who are prepared to be Catholic priests.

But I repeat that the purpose of the movement is to save souls. And the means employed to meet this end are the age-long, recognized, and authorized means of Christ's Holy Church.—"*Living Church.*"

Companionate Marriage a Perilous Folly

Companionate marriage is a plague, contagious in jazz-jaded youth, but from which the middle-aged with one or more marriages behind them mostly are immune.

In certain, even vitriolic, terms does Mrs. Nelle Brooks Stull, "Cupid's Counsellor" to 1,500 cosmopolites, condemn the sort of sensationalism recently brought to the fore by the Haldeman-Juliuses of Girard, Kansas.

Lists Ten Condemnations

Mrs. Stull, now celebrating her twentieth wedded year, speaks with authority as the founder and president of the Widows' and Widowers' club, an international organization with headquarters in Elyria—object, matrimony.

Zealous in her defense of the marriage ritual fostered by our forefathers, Mrs. Stull sets down the following ten condemnations of companionate marriage:

It is window-shopping in mates. Those who can't afford a desired object get a big kick by partial, cursory inspections of exhibits A, B, C, ad infinitum.

It is like a little loan, something man contracts for a short time, with indeterminate interest, yet which invariably results in what he terms usury.

In too many cases it proves for thrill-seeking youth just another episode that takes all and gives nothing.

It strips love of its spiritual aspects and reduces it to the contemptuous elements of mere sex without the dramatic climax of these elements in nature.

The unthinking relish it as a form of free love, little realizing free love never has, never will, exist.

Love, here, usually is secondary to lust.

Among other evils, it would multiply the men who now marry and seek to escape responsibility.

It provides the freedom and privilege of the married state minus its love-prolonging burdens.

It takes away the sanctity of marriage and makes sex appeal the predominating feature.

It is a lurid fad at which youthful publicity poachers avidly grasp.

Mrs. Stull, to add further conviction to her words, turned to her desk, overstuffed with letters from the heartsick, disillusioned and lonesome men and women of many countries.

"These," she said, "will substantiate the truth of what I have said. Nobleman and laborer, society matron and waitress—all are seeking answers to questions they often solve themselves.

Mostly Sensible

"They are mostly sensible people," she continued, "especially the experienced ones nearing middle age. They know better than to take a mate on such flimsy evidence as is admitted by the companionate scheme. They would rather live in mediocre contentment than in a fools' paradise.

"Society today stands in greater need of a companionable marriage than companionate marriage.

"This 'new idea' in nuptials fails to consider that while man does the courting before marriage, the woman must do it after. Every woman who accepts companionate marriage sooner or later will learn she is but a piece of wood on the checkerboard of life, moved here and there by fate in the form of men."

Mrs. Stull frankly states her belief that men, more than women, precipitate domestic ills. She explains this by declaring that man primarily is polygamous, and it should be the duty of every wife to so weave her romance that her husband will prefer her company to that of any other.

In Other Words, Promiscuous

She advocates longer and more companionship between married couples as generative of greater tolerance. What one or the other may

think the final break, she says, could be simply the crack that will admit the light of higher experience.

"The longing of the moment always seems of first importance," said Mrs. Stull. "So essential of fulfillment does it sometimes appear, that we are apt to forget the long eternity of regret. Companionate marriages cater to this momentary desire, and thus, becomes merely another term for promiscuity.

"Parents who finance their children through companionate marriages would shrink from the thought of paying their way to hell. Yet this indulgence of the parents takes from the young woman or man one of life's greatest pleasures—that of fighting upward economically, a battle which, more than any other one thing, has welded hearts and souls together.

Faith in "After Love"

"True marriage vows lend themselves first to mutual comprehension of character. Then, as shadows lengthen, the calm depths of understanding grow broader, and so on until death.

"I, personally, pin my faith to 'after love,' a new love infinitely better, sweeter, more generous and more faithful because it has sprung from the depths of suffering and wisdom.

"My middle-aged correspondents, past that stage where sex is everything, realize the necessity of strong spiritual and emotional foundations, and so scorn the idea of companionate chances.

"How long, I ask, will the companionate couple stick it out? You may rest assured—it will, like the mating of certain animals, fade with passing desire. And society will be left the worse for it."

War Achieved Little, Says Rabbi Silver

Rabbi Abba Hillel Silver of the Temple gave the principal address Friday noon at Armistice day services at B. F. Keith's Palace theater, which were sponsored by the federated churches of Cleveland.

His talk, in detail, follows:

Today we celebrate Armistice day in no heroic mood of exaltation. It is still a day of thanksgiving for the cessation of the most tragic war in history. But to many thinking men it has lost its festive character. It has become a somber day of retrospection—a day which recalls a needless war and the unavailing sacrifices of millions of human lives. For it is clear now, nearly a decade after the holocaust, that pitifully few of the high hopes then entertained have been realized. The ideals for which men poured out the rich red wine of their youth have not come to pass.

Sees Coming of Peace Era

The most important gain within the last ten years has been this: That more and more of thinking men and women throughout the world have become disillusioned about war and about the value of war in settling any vital human problem. Tens of thousands of men the world over—not those in authority to be sure, not the diplomats, not

those who are actually controling the affairs of government—but men in the rank and file of life, common people, have learned to hate war and to suspect those who speak of the glory and splendor of war. These men and women in their tens of thousands individually and collectively are working to eradicate the war psychology, to make war less and less possible in the world.

A few simple elementary truths are finding their way into the consciousness of the race and when they once become fixed there war will cease as surely as the burning of witches and human sacrifices and slavery ceased when men once became convinced of their horror and stupidity.

The peoples of the world are coming to realize that war never settled anything; that it solves no problem, but aggravates existing problems and creates new ones; that human progress does not and cannot come by way of the bayonet, the trench and poison gas, but only by the long, arduous, torturous way, the slow, patient way of work, education and organization, by more work and more education and more organization. Men are coming to realize that democracy and freedom and peace will come desperately slowly and they will come not at all with the blare of trumpets or the shriek of shrapnel, with the beating of drums and the fanfare of marching armies, but that they will come through the humble sacrificial labors of the human spirit, through the simple unheralded exertions of the hand, heart and mind of man working indefatigably, here, there and everywhere, to consolidate the ranks of mankind, to create better understanding among people and more opportunities for contacts and cooperation. This realization of how human progress actually comes about will have to become part and parcel of the thinking processes of the race, ingrained in its mentality through deliberate education in school, church and home.

Must Pay Price

Again it is becoming clear that peace and co-operation among nations will not be things easy of attainment. Mere pious wishes cannot bring them to pass; peoples will have to pay the price for these social advantages. Nations must be prepared to pay the price in terms of the surrender of long cherished traditions, in terms of the suppression or sublimation of deep-seated memories, of ancient ways of thinking and doing and of long-nurtured grievances. Good will is not a legacy of the human race but an achievement.

Peoples will have to extend their local tribal loyalties so as to include the whole world. They will have to sacrifice their racial conceits and pretended racial excellencies. Tribalism is very rampant in the world today. The war seems to have stirred the slumbering emblems of racial egoism.

And lastly the nations of the earth must pay the price in terms of sacrificing their traditional exploitation of background peoples. Economic imperialism leads to rivalry among the exploiting nations and to war.

The Heritage of the Parsonage

By Ralph N. J. Brown, *Genesee Wesleyan Seminary, Lima, New York*

"One third of the sons of preachers remain obscure; one third achieve mediocre success; the other third rule the world." Astounding statement though that may be, it appeared in one of our foremost magazines, and was proven true. The names of Woodrow Wilson, Charles Evans Hughes, Tennyson, Emerson, and many others were given as examples of the success of ministers' sons, and as I read the names of those truly great men, the thought came to me that I, too, was a preacher's son. There are reasons to account for the failure of some ministers' sons; there is proof enough why some achieve mediocre success, and after all it is not very astounding that some of our number attain the heights of success. We have privileges and opportunities which are not enjoyed by any other group of people.

My earliest recollections are of a Methodist parsonage. It was not unlike many of the ministers' homes on the itinerant charges. Though it was big and cold, my parents were becoming accustomed to that sort of thing and were not greatly alarmed by the small matter of a cold house in which to live. At that time the faithful president of the Ladies' Aid Society was a supreme being in my small life. On her frail shoulders rested the responsibility of raising the pastor's salary, and if Mrs. Donation-Getter could not raise the money, our clothes and shoes were a dream.

The Advantage of Poverty

Someone has said that poverty is an advantage to the young man starting out in life. It is not by chance or accident that the minister's son gets such a good start on that point; it is from necessity, and he has no choice about it. From the first, he knows that "flowery beds of ease" are not for him, and that he will have to work for all that he ever receives. Such a thing as an inheritance is never thought of, and no one in the younger generation of the preacher's family is laboring under the delusion that someone will make life's tasks easy for him.

If the minister's son ever has to make frequent changes in later years, he gets his experience in his youth. Many ministers have the moving game down to a science. They know in just which corner of a box to put the sixth volume of the encyclopedia, and how every chair rested in the moving van when the last move was made. Yet this change of surroundings is a distinct advantage to the ones who start their lives in the parsonage. Going from community to community, the minister's son has the opportunity to make new friendships and acquaintances. In later years he has not only friends in one town, but friends in many towns, and he has a breadth of knowledge of the different conditions in which many groups of people live.

As long as I can remember, the official board has been a topic of discussion in our family circle. Mr. Reactionary has a prominent seat in every church board, and is always very willing to throw his pail of cold water on any progressive movement. All too well do we know Mr. and Mrs. Fizzle-Out, who become greatly enthused with each new

minister. Soon their ardor dies; the new pastor has the audacity to say something in the sermon which offends Mrs. Fizzle-Out, and old First Church will be without Ezra Fizzle-Out's weekly contribution until the next new preacher arrives.

Ripples on the Surface

Along about the middle of the first year in the new pastorate, Mr. Big-Wow will arrive from some other church and community. He tentatively seems to assume the leadership of the entire church, and particularly shines in the Sunday-school department. Then one bright and fair Sunday morning the minister mentions something that strikes Mr. Big-Wow right between the eyes, and in less than a week later he has played the fade-out act and is heard from nevermore. Yet the church goes on just the same, for Mr. and Mrs. Steady, Mr. and Mrs. Stand-By, and good old Mr. Big-Payer occupy their pews Sunday after Sunday, and are rarely moved by the little ripples caused by the Fizzle-Outs and Big-Wows.

Sometimes I wonder if some of the laymen ever happened to think that the younger generation in the parsonage might be very much like their own children. Their children may go anywhere and do about as they please, and no criticism is cast upon them. Let the minister's children do likewise, and an eruption occurs immediately. Mrs. Busybody will remark, "Our pastor's family are the most worldly people I ever did see!" However, there is some gain in being brought up in this atmosphere. It would seem that any preacher's son would be so accustomed to criticism that he could face the world without ever losing a wink of sleep worrying about what other people think of him.

Training for Life

The minister's son ought to be a good salesman. Almost every person selling something in the community comes first to the parsonage. As the son of the minister enters the home it is not unusual for him to hear the smooth, suave tones of the salesman repeating that age-old sentence, "Well, doctor, if you feel you cannot purchase this wonderful set of books, would you kindly give us your endorsement of them?"

And thus the preacher's son goes out into the world with a heritage unlike that possessed by any other young man. His experiences have been instructive and beneficial, and he goes into the world to give it his best. The power of faith has been emphasized in the atmosphere of the home, and assurances of great things are taught to those who would believe. The preacher's son is brought face to face with the fact that the Lord is on the side of the one who steadfastly believes and goes steadily on. Of the sons of preachers who have reached the heights of success and have become a part of the great group of WHO'S WHO, few have neglected to give credit to their early training and environment.—*Christian Advocate.*

Book Review

(When ordering books, please mention this Magazine.)
NOTE—Reviews, when not signed, are by the Editor.

Present-Day Dilemmas in Religion, by *Chas. W. Gilkey,* Minister of the Hyde Park Baptist Church and Professor in the University of Chicago Divinity School. Nashville, Tenn. Cokesburg Press, 1928 (being the Cole Lectures for "the Defense of the Christian religion" given at Vanderbilt University in 1927).

The modern religious mind finds itself placed before two alternatives, equally undesirable: either to surrender fully to the new faith or to cling desperately to the old. Shall we follow where science leads, convinced that the truth can ultimately be but one, or shall we say that only revelation can reveal to us the nature of ultimate reality? Shall we put the emphasis on practical service or spiritual renewal, on individual or social salvation?

Dr. Gilkey's position in this book is that the relief for our dilemmas will be found in broader, inclusive rather than in narrower and exclusive thinking; or, as he puts it, "the longer you live in this world, the more things you will find in it of which you cannot truly say *either . . . or,* but must learn to say *both . . . and.*" We shall do well, on the whole, to mistrust the negations of the expert and hold to the affirmations common to the religious thinkers of different schools. Our age is drunk with the pride of achievement and progress, but we cannot afford to despise even the simple-heartedness of the Middle Ages or the Puritan serious-mindedness; for while we are masters of immediate technique we are utterly at sea as to our ultimate standards and ideals. "Thousands upon thousands of people are struggling all day to make money, and then sitting up half the night to spend it—and very few of them ever stop to ask what it is all about." We forget to be concerned with finding out the purpose and meaning of life. Our progress is merely motion without a motive. Still (in the words of Irving Babbitt) "there are signs that the occident is going to be forced, however unwillingly, to return to the truths of the inner life that it has discarded. The man in the street of today is plainly dying of spiritual starvation of the sort that comes not from a disbelief in the doctrines of the Salvation Army, but from a lack of what Mr. Otto calls a program of life, such as must ultimately rise out of some absolute ideal."

In this quest for the meaning of life, says the author in a chapter, "Things new and old," we must be guided "by the long, racial experience of the heart with the living God, as deposited in the Scriptures" (quoted from H. E. Fosdick). Still we need prophets of the Lord in every generation who break through the crust of custom, clear away

the fallen leaves of dead tradition, and then drag their incredulous contemporaries by sheer moral force to see and taste the living spring. "Think of religion as essentially doctrine or institution, and the sharp horns of an *either . . . or* choice begin to appear. Experience religion as a way of living, and like all life that we know everywhere, it is at once both old and new."

"Truer than the 19th century slogan "Back to Christ" in its theological implications, and deeper in its religious insight and challenge, is therefore the way of aggressive Christianity in the 20th century: "Forward with Christ."

In "Practical Service and Inner Renewal" Gilkey seeks to find the happy medium between American activism and old-world mysticism or pietism. The one stresses human cooperation to such an extent that it really seems as though the Kingdom of God was *up to us;* the other makes the spiritual recuperation of the individual almost its sole aim.

The real solution is, of course, a combination of both. What our post-war world needs is not an intellectual defense of our Christian position. We must not preach as though we had Robert Ingersoll with his lusty agnosticism on our hands, when in reality we have H. L. Mencken splitting his sides laughing at us (quoted from Fosdick). We attack skepticism when our most popular and powerful enemy is cynicism.

In "Definition and Symbol" Gilkey assigns to science the task of investigating, analyzing and defining the world of the quantitative. Religion has to do with the *qualitative;* with the values of life. It belongs, with friendship, art, estheticism to the things which are to be enjoyed and appreciated. Its objects, being super-sensual, can be expressed only in symbols. When we call the deity, God, and think of him in personal terms, we are well aware of the limitations of those terms. We are guilty of anthropomorphism. It is impossible for us to do otherwise, but it is well to bear that in mind. At any rate, the world of the quantitative, the world of the scientist, is not all of reality; the world of value adds a great deal to it that can be neglected only at our peril.

We imagine that Gilkey, in this chapter, has in mind something like Ritschl's value judgments, and Schleiermacher's thesis that religion has its sphere in the world of feeling, but we can't see that much is gained by stressing the kinship between religion and the esthetic, for not all have the esthetic sense, and besides, the esthetic taste can well go with moral indifference, or even depravity: would that apply to religion likewise? In the last chapter, "In the World but not of it," the author takes the position that the Christian ought to transcend the world as well as transform it. He cites beautiful examples, from his own experience, of moral and spiritual victory over the greatest handicaps and seemingly overwhelming disasters. He uses such cases, incidentally, as proof for the belief in the survival of the spirit. They are, he says, to some of us a stronger prop for that faith in immortality than the resurrection of Christ's body.

The book gives full proof of the author's deeply searching spirit, his intimate contact with what is stirring the minds of to-day, and his sincere desire to be loyal to the old and open to the new. He does not say in particular what his theological position is; but he is more interested in the Jesus way of *living* than in any creed or dogma about him. Of course, we might say the same of ourselves. Yet, our Christian life is not all ethics; should it be altogether immaterial what we *believe* about God and Christ?

The Church in the World, Collected Essays by *Will. R. Inge.* Longmans, Green & Co. London, 1928. 275 pages. The "Gloomy Dean" here offers a number of articles on various subjects.

The first is on "the Conditions of the Church of England." "It has been the wisdom of the Church of England," says the Prayer Book, "ever to keep the mean between the two extremes"; between one-sided Protestantism and outright Catholicism, it means. This position has indeed had its advantages, but the disadvantages have also been obvious. As a result it has to-day the Anglo-Catholics who refuse to be called Protestants and are more eager for reunion with Rome than with the churches of the Reformation. Their position is entirely unintelligible to the Continental Christian.

Inge seeks to explain how this strange movement may be historically accounted for. He does it with but moderate success. All we can gather is that the Catholic leaven, i. e. sacramentalism, institutionalism and authoritarianism that had never been entirely purged out from the Church of England, has produced this sect, repudiated by Romanist and Protestant alike. The author thinks their success can be only temporary. The laity is hostile to it. The Liberals in the Church fight it for all they are worth. In his opinion the Church of England, having freed itself from the shackles of an unscientific past, will yet have a new lease of life. If it remains true to its character as "the most Catholic of Reformed and Protestant Churches," to the old principle of the "Via Media," a great future may be in store for it. It will be the church of all of England, again, welding the nation into a solid unity in temporal and spiritual things.

Coming from the Dean of St. Paul's, the forecast is certainly anything but "gloomy."

In the next essay, on "the Crisis of Catholicism," the writer discusses Heiler's book on Catholicism. Heiler, brought up in the Catholic church and retaining a great fondness for its majesty and beauty, was forced out of it by the pope's condemnation of Modernism. With many Modernists, he contends that there is an "irrational" element in faith; that the proofs of God's existence are not cogent. The whole structure of Catholic dogma is built up on Greek speculations, he says, while on the other hand the "God of living piety is excluded from all possibility of rational proof." Inge is opposed to this modern anti-intellectualism. He thinks the proofs of God's existence even though they may not lead to complete demonstration, are in the nature of a valid

inference. The labors of the Schoolmen are to him of value, and their example should be followed by us in finding a reconciliation between religion and science.

In another essay, "Hellenism in Christianity," the author gives way to his enthusiastic love for the classics (he was a teacher of the classics until the age of 45). He says, in a way Plato was the founder of Catholic theocracy. The original gospel was indeed Jewish, but the Christian dogma had little connection with Palestine. The Christian church was the last creative achievement of classical culture. He quotes the early Christian apologists as saying that the best Greek philosophers taught very much the same as what the Christians believed. There is, of course, a great deal of truth in what Inge says, but it is stated in such exaggerated form that he has great trouble in showing why then, after all, the state persecuted the Christians so savagely if there was continuity between Christian belief and heathen teaching.

There are other chapters, on Science and Theology; Science and Ultimate Truth; Faith and Reason; the Training of the Reason. The writer always desires to keep on good terms with science. He is, however, not willing to maintain the peace by assigning belief and knowledge to different compartments, in the manner of Jacoby's saying: "I am a Christian with my heart and a pagan with my reason." Such a disruption of the basic functions of the personality he can't endure. Faith and philosophy must in some way be coordinated.

Some of the chapters are quite lengthy, dealing with all kinds and manners of problems. Here less would have been more. Still, the Dean always speaks plainly and if his views are not always better than those of his opponents, they are vigorously expressed, and so get a hearing.

Religion Without Revelation, by J. S. Huxley. Harper and Brothers, Publishers. New York and London, 1927. 392 pages.

The author, a grandson of Thomas Huxley, the great "agnostic," believes that the fundamental conflict between science and religion is about the conception of the Deity. The churches, on the whole, have distorted this idea by making God a personality or a superpersonality. In doing this they have taken a position so contrary to scientific facts that they have lost all claim to intellectual values. Scientists no doubt have often erred, too, by trying to show that science in the end will make religion superfluous. Firm knowledge—such as given by science—is not complete knowledge. Man cannot do without worship, in which his emotions find expression.

But when it is granted fully that he needs religion, this religion must not be confused with the particular form it has found in Christianity. The *next great step* science is going to take in the interests of pure religion, will be the *liberation of the idea of God from the shackles of personality.*

The existence of evil in the world, natural and moral; the destructive operation of blind forces of nature; the colossal devastations of a

World War make it impossible to believe in a ruler of the universe, both good and all-powerful. Remove the personality from God and you don't have to justify his ways nor to claim that he provides for the individual and guides the nations.

Scientific investigation teaches us that we must not base our beliefs on insufficient evidence. When there is no evidence agnosticism is our duty. We know nothing beyond this world and our natural experience. We know nothing about a future life. The fact that everywhere in the history of the race there has been a faith in some kind of life after death, proves only the desire of the race for such a life, not its reality.

Religion is man's reaction to his total environment. He found himself surrounded by the forces of nature, benignant in their operation as well as destructive. This evoked in him feelings of fear and reverence. There was a sense of mystery and dependence. These feelings invested the objects of his awe with *sacredness*, i. e. they were altogether different from commonplace and natural things. With R. Otto and others, the author thinks that this *feeling of sacredness*, of the holy, is *the root of the religious phenomenon.* Man was confronted with a mystery, at once filling him with awe and drawing him within its spell: a "mysterium tremendum et fascinosum."

But on his primitive level, man presently started to personify these objects: he "made his gods in his own image" (Voltaire). At first there were many gods, gods everywhere. With the development of thought, the many were unified; finally monotheism was reached. In this development there is no revelation from a supernatural source any more than there is in scientific discovery or poetic creation. Religion is purely and simply a product of the human mind. Since personality is to man the highest type of reality he claimed it for God. And as he learned the vital importance of morality for human life so he moralized the nature of the deity.

To most people it would seem that if the idea of God is divested of personality nothing would remain. By no means, says the writer. There is still left the material universe; there is the moral life of man and its ideals and aspirations; there is the race with its history, its present development and its future goal. The fundamental idea of *worship* even can be retained. It would be a communal proclamation of a belief in certain spiritual values. Here he undertakes a reinterpretation of the Christian teachings to show that in some sense the naturalist is a Trinitarian: God the father represents the power and externality of matter and material law, given and inexplicable. Jesus stands for the truth that human nature in its highest aspects is divine. The Holy Spirit represents the illumination and compulsive power of thought, feeling, will; and so on.

It can easily be seen that this naturalistic Trinitarianism of the author's will never mix with the Christian faith.

In an interesting chapter, "Personalia," the writer tells us how he came to hold the views he expresses in this book. He comes from a distinguished family. Not only was Thomas Huxley his grand-

father, as stated above. Thomas Arnold of Rugby, the famous schoolmaster, was his great-grandfather; Matthew Arnold his uncle; and Mrs. Humphrey Ward, the celebrated authoress, one of his relatives. He received very little, if any, religious training; seldom went to church; was not confirmed. He never, even as a child, thought of God as personal, only as a force. The whole Christian scheme was unacceptable to him. He had more reverence for art and music than for the chapel services (at Oxford). Was very susceptible to nature mysticism (Wordsworth). Of course, he felt the contrast between his own religious views and those of his environment keenly. Finally he suffered a nervous breakdown as a result of his inner struggles. He says, the final rejection of the personal idea of God came to him as a great relief.

This seems to us a strange statement, for did he not tell us that even as a child he never thought of God as personal; and then, one would rather expect a deep sense of loss to accompany such an experience than one of relief. He has interesting chapters on "comparative religion" and on the "psychology of religion." They seek to show that religion, starting from an original emotional experience, takes in the moral side and finally the intellectual outlook. In this process systems of theology are developed, which are invested with the sacredness of the religious object and the dignity of hoary age. The institutional churches resist changes in their creeds; they give up only when resistance is impossible. In the warfare of theology and science, theology is always the loser. But since it consents to progress only when forced by necessity, it has been discredited with those who have the scientific spirit and outlook. Only when the churches give up their belief in an inspired book, in a supernatural revelation, in a personal God, and follow where science leads, can the confidence of the people be restored and religion be given its rightful place and function. It is the "next task of science to create such a religion for humanity" (J. Morley).

Such, in outline, are the views of the writer. He thinks they are his own entirely, never before so expressed by others. We do not doubt that they are his own: the book, on every page, bears testimony that he has long and earnestly wrestled with the subject. But what is his unrevealed religion else than the "worship of the universe" of Strauss; of humanity (by others); the religion on a naturalistic basis (sought by all who refuse to accept faith as a pilot)?

It hasn't the ghost of a chance. Only a man who "even as a child has never thought of God as personal" could be satisfied with such a religion. Not he who has ever seriously led a life of prayer. Not he who, with the rest of the world, has learned from Jesus to call God father. The writer makes only the slightest mention of Jesus Christ in his book. Jesus Christ was no scientist, but he has influenced the world more than all scientists put together. To trust him only incidentally, when writing a volume on religion, shows that the writer ignores the greatest act of religious history without even realizing his blindness.

We shall never have sufficient evidence for the existence of God

from science. Faith will always remain the evidence of things not seen (Heb. 11: 1). The writer objects to this kind of evidence. He will then also reject the evidence of religious experience. He rejects the evidence of accummulated experience in the scriptures and the history of the church. He and the church will never come together. Not all men have faith, says the apostle. They must be satisfied then, not to have faith's experiences. But the color-blind would be a poor interpreter of the beauties of the rainbow.

The Unity of Faith and Knowledge, by *John A. W. Haas,* President of Muhlenberg College. The Macmillan Company. New York, 1926, 251 pages. $2.00.

The college student, bewildered by the alleged conflict between faith and science, needs a course which coordinates the established results of science with the Christian faith. Such a course the author of this volume offers in the book before us. The claim of his treatise is that the *personalistic philosophy of Christian theism* furnishes ways and means of *retaining the faith,* and yet *remaining open to every true advance of thought.*

The method followed, he says, will be to discriminate between fact and inference; to proceed, not dogmatically or deductively from general theoretical principles, but analytically, by argument and discussion, and so to build up a world-view through the successive chapters that shall be able to stand all legitimate tests. The aim cannot be to prove the validity of the Christian faith by argument but to show that the Christian position is reasonable and squares best with all the facts of knowledge.

The book is divided in three parts, the problems of nature, of the mind, and of value. In the first part the writer starts with a discussion of the fundamental ideas of space, time, quantity and causation. Space and time are not wholly subjective (Kant) but of an objective-subjective character (Bergson and others) and point to the existence of both mind and matter. The relations within space and time seem to be suggestive of an intelligence above and beyond which has impressed itself both upon mind and matter. Quantity and all mathematical relations strengthen the force of space and time in their demand either for an indwelling intelligence in things or an ordering intelligence which has stamped itself on the universe. Causality, in raising the question of first cause and of final cause, also establishes points of contact with both mind and matter.

In a second chapter, "the Mechanics of Matter," he says, matter today is not thinkable except in terms of energy. Its mechanical relations imply the presence not only of action but also of some end. The order in the material world, is it a by-product of the workings of matter and energy, or must we introduce an intelligence to explain its presence, beyond and above the realm of matter?

Chemistry, the modern science of the elements (86, now), i. e. of qualitative existences, is revolutionizing the world now, but it has

its limitations. The whole life of man cannot be redeemed to chemical action.

Geology, in pointing out the great inter-relations of the universe, seems to demand more than energy as their explanation. The speculative mind of man is never satisfied with irregularity or mere accident as an explanation of any natural process.

Biology, as interpreted by Darwin, left no room for the idea of design. He saw in nature only the operation of blind forces. Huxley, and others, however, hold that the coming of the modern age of biology had reinstated teleology, or the accounting for the universe from the point of view of end and purpose, in our confidence. Darwin called the method of nature that he discovered, natural selection. This implies a choice. He could not get away from a purposive word although he denied its purport in his description of the process of evolution. "The struggle for existence" would have been a more adequate denomination for his system.

In the second part the problems of the mind are discussed. The study of the mind, of personality, society, language, of human development, and the end of education, gives much additional evidence of the presence of reason in the universe. It stimulates us to branch out in our speculations beyond the human mind, individual and social, in search of some great over-mind, which includes in its embrace all and more than the highest intelligence seen by us to be present in nature, man and society. In the last part the author deals with the great ideas of the true, the good and the beautiful . Lotze was the first to apply to them the categories of value and worth, in distinction from mere existences. He did not intend to throw doubt upon the actual existence of the values in addition to the appraisal put upon them. But later, in the Neu-Kantian movement, the valuation category of Kant was put to agnostic uses. These values existed for the man who felt them, but he needed not to worry whether they had objective existence.

The author, in a rich chapter, speaks beautifully about the different ways and attitudes of the searchers for truth: the Neo-Hegelians, who claim that absolute truth is not to be found; the mystics, who, in their ecstatic experiences, are apt to lose the personal in themselves and in God. He pays particular attention to the American pragmatists, W. James and John Dewey. According to them, truth is what works. Truth is verification. It has no prior existence, but is made in the course of verification. Truth is sometimes simply what proves itself to be expedient. It is never absolute but always only probable. Truth, says Dewey, is like life, always in the flux and in the course of passing through many variations. The only test of truth is its power to succeed. Truth must possess usefulness. Whatever is not useful is not finally true. And it must yield satisfaction. There must be in it an outlet of satisfaction for feeling and action. There is some truth in all the schools of the truth-seekers. Still Christianity makes the claim of absolute truth, and its truth always preserves its close bearing on life. It finds in truth appropri-

ated the way to the liberation and completion of personality. If offers in Jesus Christ the highest ideal of personality, and in his fellowship the possibility of growing perfection.

The author closes with a chapter on the Demand for the Deity. Psychology shows the universality of religion as a truly human phenomenon. Comparative religion convinces us of the superiority of the Christian faith. Philosophy appreciates portions of good in all religions but reaches its culmination in its reflections upon the final religion, Christianity, whose center is the divine human personality of Jesus Christ.

The book, although written for college students, is by no means for them only. In fact, older persons will be better able to consider its problems and test its conclusions. It is a treatise deserving abundant praise. Its matter is frequently of a very high philosophical nature but it is presented in clear, intelligible language. It does not prove that science necessary leads to faith—for it seldom does, at least not to-day—but it does make a strong case for its contention, that faith can well consist with the highest knowledge.

Not Slothful in Business, by *Herbert A. Bosch.* Doubleday, Doran & Co., Garden City, N. Y. 1928. 208 pages., $1.75 net.

How to put your church on a firm financial basis, is the problem the author of this volume, the pastor of St. Paul's Lutheran Church, Mansfield, O., discusses.

Getting money, he says, is not the main aim of the church. Before the attempt is made to get the necessary contributions for the work of the church, the worth of the church itself ought to be firmly established in the minds of the people. Christ has put in the keeping of the church the power for individual and social regeneration. It is no exaggeration when Roger Babson says in a widely advertized statement, that the church has created America. When people have been made conscious what they owe to the church for their own lives and been informed what it means to the welfare of human society, they will be in a mood to consider its claims upon their generosity. He who believes that God is the giver of all things and that in Christ he gives us the greatest of all gifts, salvation, will understand and apply the principle of Christian stewardship. "This Christ has done for thee," is the truth evangelism impresses on him, and "what wilt thou do for Him?" is the problem stewardship expects him to solve. The church must be very careful in its educational program about these two fundamentals. Only if their basic importance and their wide sweep are fully grasped can a right financial attitude be looked for.

The author is wholly committed to the methods of the Every Member Canvass, but in his opinion it ought to be preceded by a Every Member Visitation, where money is not mentioned at all, but the interest of the member (or even unchurched in the work of the

church is to be enlisted and his pledge of loyal attendance sought. No high pressure methods should here be used nor quick results expected. Plenty of time ought to be given and, if necessary, subsequent visits should supplement the initial work.

The many money-making schemes used by churches and societies are fully discussed. They are almost wholly evil and their financial benefits are to a great extent imaginary. Besides, they work many other injuries to the church; they kill the stewardship spirit, the method of outright giving, and they introduce secular and often very questionable practices into the church life, so that even outsiders point to it with derision and contempt. Over against all this the writer stresses the need of really evangelistic work and the systematic exposition of the Christian program as embracing the whole of life.

Adequate budgets for local church and Kingdom; weekly giving; monthly or quarterly statements; Church night (for the purpose of giving information on the financial situation); Subscription Sunday (to take the place of Every Member Canvass), and other important phases of the financial problem are treated in the closing chapters. The book is an earnest instructive, practical treatise on the whole subject and its effects upon the church. A high spiritual level is throughout maintained, but the writer never indulges in pious platitudes or loses himself in nebulous theories. He makes a very valuable contribution to the matter of coping with a situation that taxes the ingenuity of us all.

Grundriß der Geſchichte des Lebens Jeſu von Theodor Zahn. A. Deichertſche Verlagsbuchhandlung, D. Werner Scholl, Leipzig, 1928, 82 S., geh. Mk. 3.60, geb. Mk. 5.

Am 10. Oktober dſs. J. feierte Theod. Zahn, der Altmeiſter Erlanger Schrifttheologie, ſeinen 90. Geburtstag. Er hat ſich gewiſſermaßen ſelber ein Geſchenk auf den Geburtstagstiſch gelegt in den **vier Grundriſſen der neuteſtamentlichen Wiſſenſchaft,** die aus den Diktaten zu ſeinen Vorleſungen über dieſen Gegenſtand erwachſen ſind. Das uns vorliegende Büchlein iſt das zweite in der Reihe (das erſte, der Grundriß der neuteſtamentlichen Theologie, iſt von uns in der Novembernummer des „Magazins" kurz angezeigt worden, ſ. daſelbſt S. 477).

Das Leben Jeſu wird in fünf Abſchnitten beſchrieben. Der erſte handelt von den Zuſtänden des jüdiſchen Volks zur Zeit Jeſu. Dann folgen die Geburtsgeſchichten, die Erzeugung vom Geiſte Gottes und die Geburt von der Jungfrau werden von der chriſtlichen Ueberlieferung des erſten Jahrhunderts einheitlich bezeugt. Die Hypotheſe, daß es ſich hier um eine Uebertragung heidniſcher Mythen auf Jeſum handle, iſt geſchichtlich völlig haltlos. Die Geſchlechtsregiſter geben beide die Genealogie Joſephs, des nominellen Vaters Jeſu: der Meſſias wurde dem Hauſe Davids im eigentlichen Sinne des Worts **geſchenkt.** Das hebt ſein Recht nicht auf, als Sohn Davids aufzutreten. Es folgt, nach dem Auftreten des Täufers „das Gnadenjahr für Galiläa" (Oktober 28—Oktober 29).

Die Wunder laſſen ſich nicht von dem Leben Jeſu trennen, ſie ſind der-

maßen mit dem Gang der Geschichte Jesu verflochten, daß nach ihrer Beseitigung keine verständliche Entwicklung überbleibt. Jesus nimmt teil an der Macht Gottes über die Natur.

Der letzte Abschnitt handelt von dem letzten Halbjahr vor dem Tode Jesu. Jesus starb am 15. Nisan. Johannes stimmt darin (nach Zahn) mit den Synoptikern überein, denn die Bemerkung Joh. 18, 28: „Die Juden gingen nicht in das Richthaus, daß sie sich nicht verunreinigten, sondern das Passah essen möchten," bezieht sich auf die **weitere Feier** der Passahwoche, nicht auf das Essen des Passahlammes am Anfang.

Mit allem Nachdruck weist Z. die Visionshypothese bezüglich der Erscheinungen des Auferstandenen zurück. Es fehlt für dieselbe jede psychologische Vorbedingung in den Gemütern der Jünger.

Zahns theologischer Standpunkt ist im ganzen durchaus der unsre. Doch ist es nicht das allein, was uns für ihn einnimmt. Seine Aufstellungen ruhen immer auf guten biblischen und historischen Gründen. Im einzelnen mag man wohl ein wenig moderner in seinen Vorstellugen sein, aber im ganzen fühlt man sich bei ihm in der Hand eines Führers.

Grundriß der Einleitung in das Neue Testament von **Theodor Zahn.** A. Deichertsche Verlagsbuchhandlung, 1928, 120 S., geh. Mk. 5, geb. Mk. 6.50.

In diesem 3. Band seiner „Grundrisse" erhalten wir eine knappe Darstellung des reichen Einleitungsmaterials bezüglich des Neuen Testaments. Verfasser beschränkt sich aber streng auf Einleitungsfragen, d. i. mit Ausschließung alles Dogmatischen und Hermeneutischen ist er bestrebt, nur die Entstehungsgeschichte der neutestamentlichen Schriften zu schildern oder, mit andern Worten, die Geschichte der christlichen Literatur im apostolischen Zeitalter.

Wir geben im folgenden einige Stichproben aus den Ergebnissen, zu welchen er im einzelnen gelangt. Der Brief an die **Galater** ist nicht an die Bewohner des nördlichen Teils der römischen Provinz Galatien (also um Ancyra herum) geschrieben, wie früher allgemein angenommen wurde, sondern an die des südlichen, eigentlichen Galatien, welcher die Distrikte um Ikonien, Lystra und Derbe umfaßte. Diese neuere Ansicht ist in der englischen Welt bekanntlich besonders von Professor Sanday vertreten worden. Sie empfiehlt sich dadurch, daß wir von einer Tätigkeit Pauli in dieser letzteren Gegend aus der Apostelgeschichte bestimmte Kenntnis haben, dagegen nichts von einer solchen im Norden. Die Situation aber, die im Galaterbrief vorliegt, setzt die Gründung galatischer Gemeinden durch Paulus voraus.

Die Schwierigkeit bezüglich des **Epheserbriefes,** daß der Verfasser den Ephesern ganz unbekannt ist, und daß alle Personalien fehlen, obwohl doch Paulus dort drei Jahre gearbeitet hatte, löst sich in der Weise, daß der Titel, „an die Epheser," erst später in den Brief hineinkorrigiert wurde. Er hatte ursprünglich keine Adresse. Gewöhnlich wird angenommen, daß er ein Zirkularschreiben an die Gemeinden um Ephesus herum gewesen sei; auch das ist keine wirklich befriedigende Ausflucht. Zahn ist der Meinung, daß er wahrscheinlich dem Kol. 4, 16 erwähnten Brief an die Laodicer gleichzusetzen sei (so schon Marcion).

Die beiden **Timotheusbriefe** und der an **Titus** werden gewöhnlich des-

halb angefochten, weil die dort vorauszusetzenden Zeitverhältnisse sich nicht wohl in das uns bekannte Lebensbild Pauli einfügen lassen. Zahn nimmt mit andern an, daß Paulus aus der ersten römischen Gefangenschaft entlassen wurde, den Orient wieder besuchte, nach Rom zurückkehrte und dort unter Nero († 68) hingerichtet wurde. Schon Clemens von Rom berichtet um das Jahr 96 (in s. Brief Kap. 5), daß Paulus mit seiner Predigt bis an „die Grenzen des Westens" gekommen sei, eine Bemerkung, die bis zur Zeit der ersten Gefangenschaft nicht zutreffend gewesen wäre.

Die Epistel des **2. Petrus**briefes ist von alters her angefochten worden, doch mit unzureichenden Gründen. Der **Judas**brief (Verf. Judas, der Bruder des Jakobus, leiblicher Bruder des Herrn) ist von 2. Petri abhängig. Er zitiert den Petrus wörtlich. Ist nach der Zerstörung Jerusalems geschrieben. Diese Zerstörung ist das „zweite Gericht," von dem er redet.

Der **Hebräer**brief, geschrieben wahrscheinlich zwischen 75—90 a. d., hat den Barnabas zum mutmaßlichen Verfasser.

Bezüglich der Verschiedenheiten wie Aehnlichkeiten zwischen **Lukas** und **Matthäus** scheint Z. nicht der landläufigen Erklärung zuzustimmen, daß beide aus einer dritten Quelle schöpften, den Logia, einer Spruchsammlung aus den Worten Jesu, daß Lukas aber auch noch andre Muster benutzte, was denn seine Abweichungen von Matthäus erklären würde. Die Logia, so genannt in der bekannten Stelle des Papias, bezieht Z. auf das ins Griechische übersetzte (ursprünglich hebräisch geschriebene) Evangelium des Matthäus, was Lukas gar nicht gekannt haben mag (in seiner griechischen Uebertragung). Es waren viele mündliche und z. T. schriftliche Ueberlieferungen im Umlauf, die dann von Lukas reichlich benutzt und planmäßig verarbeitet wurden.

Das Evangelium **Johannes** ist das Werk des Apostels. Sein Stil war an sich kein gutes Griechisch. Schüler des Apostels legten nachträglich besfernde Hand an. Darum ist auch die johanneische Autorschaft der **Apokalypse** mit ihren Hebraismen und Härten nicht aus sprachlichen Gründen zu verwerfen. Verfasser stimmt im Gegenteil der Tradition bei, daß die Schrift von Johannes stammt und unter Domitian geschrieben sei.

Das Buch ist als Nachschlagewerk für den, der über Einleitungsfragen kurz und bündig sich orientieren will, von großem Wert. Man wird dabei zu schätzen wissen, daß Z., wenn er gewöhnlich zu traditionellen Resultaten kommt, das doch nicht aus konservativen Einstellungen heraus tut, sondern zu aller Zeit gut und meist überzeugende Gründe dafür anführt.

Die evangelische Weltmission. Ihre Ziele, Wege und Erfolge von **Joh. Witte,** Prof. D. Dr. in Berlin. Verlag von Alfred Toepelmann in Gießen, 1928, 50 S., Mk. 1.50.

Das Christentum hat von Anfang an die Eroberung der Welt auf seine Fahnen geschrieben und nie ganz abgelassen, an der Ausführung dieses Werks in großem Maßstab zu arbeiten. Aber es sieht sich zum ersten Mal vor der Aufgabe, mit den andern großen, blühenden Weltreligionen zu ringen um den Gewinn der großen Menschheit. Daß die nichtchristlichen Religionen dem Christentum in seiner Kraft, das persönliche und soziale Leben neu zu gestalten, nicht gleichwertig sind, wird auch von vielen ihren Anhängern zugegeben. Ein Japaner sagt: „Das Christentum ist uns will-

kommen, weil es uns hilft, unsre eigenen Ideale zu erreichen. Es ist Heidentum plus Leben. Die christliche Religion ist der **Geist** des Gesetzes. Sie allein wirkt von innen heraus. Sie zeigt uns nicht nur das Gute, sie macht uns gut."

Doch bedarf das Christentum bei dieser Arbeit vor allem einer dogmatischen Reinigung und Vereinfachung. In Lehre und Organisation wird die christliche Heilsbotschaft in Ostasien Formen haben, die vielleicht von den unsern sehr verschieden sein mögen.

Die Missionsarbeit verfolgt drei Ziele: 1. Die Gewinnung einzelner Menschen zum persönlichen Glauben, 2. die Bildung von Volkskirchen, 3. Einwirkung auf das öffentliche Leben der nichtchristlichen Völker. Diese Ziele sucht sie zu erreichen durch die Predigt, durch Schularbeit, Arbeit an der erwachsenen Jugend, durch literarische Tätigkeit und durch ihre Liebeswerke. Die Erfolge der Missionsarbeit sind zu sehen nicht nur in der Zahl der bekehrten Heidenchristen, sondern auch in der freundlichen Stellung hochstehender Staatsmänner und ganzer Regierungen gegenüber dem Christentum. Trotz aller Schwierigkeiten, die das Hangen am alten Glauben oder eine materialistische Zeitströmung vor uns auftürmen, berechtigt das bisher Erreichte zu der Hoffnung, daß schließlich doch alle Völker der Erde dem Christentum zufallen werden.

Dies sind in groben Strichen die Gedanken, die der Verfasser dieser Schrift, der Direktor der „Ostasien-Mission," in dem vorliegenden Bändchen ausführt. Aus reicher Erfahrung und eigener Anschauung heraus weiß er aber seiner Schilderung Leben und Farbe zu geben, so daß wir ein höchst interessantes und lehrreiches Bild von der Arbeit und dem Ausblick der christlichen Heidenmission erhalten.

Das Christentum im Kreise der Weltreligionen. Grundsätzliches über das Verhältnis der Fremdreligionen zum Christentum von **Gustav Mensching.** Verlag von A. Töpelmann, Gießen, 1928, 23 S., 75 Pfg.

Die Tendenz im Verhältnis zu den außerchristlichen Religionen ist heute die der freundlichen Anerkennung ihrer guten Elemente. Die Tugenden der Heiden gelten nicht mehr bloß als „vitia splendida" (Augustin). Auch Luthers Standpunkt, daß die heidnischen Religionen bloß die Existenz der Götter anerkennen, aber nichts wissen von einem Heilswillen Gottes, der auf Erlösung abzielt, ist überholt. Der Verfasser kommt bei der Untersuchung des Buddhismus, des Hinduismus und der Religion der Chinesen zu folgenden Resultaten: a. Das Heilsverlangen geht durch alle diese Religionen, und der Fromme macht weithin die Erfahrung der persönlichen Heilszuwendung. b. Im Hinduismus beobachten wir Hingebung an die Gottheit und Beseligung durch dieselbe. c. Oft begegnet uns die Notwendigkeit, daß das Heil geschenkt werden muß. d. Nächstenliebe wird gefordert im Konfuzianismus und im Buddhismus. e. Der japanische Buddhismus weist die Religiosität der reinen Gläubigkeit auf im Unterschied von den Werken.

Dagegen bietet das Christentum alle diese Einzelzüge in ihrer Einheit. Auch hat es neben der subjektiven Seite, dem „Menschen Gottes," die objektive und kollektive, das „Werk Gottes," und — fügen wir hinzu — es hat eine Heilsgeschichte.